



UNIVERSITY OF AGDER

# **Has income generating activities and social mobilization among rural women led to greater economic independence, development, and improved status?**

*A case study of a local NGO (TEWPA) in post-conflict situation in north-east Uganda.*

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*This Master's Thesis is carried out as a part of the education at the University of Agder and is therefore approved as a part of this education. However, this does not imply that the University answers for the methods that are used or the conclusions that are drawn.*

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## **Abstract**

*This has been an effort to show if there indeed is anything to gain in engaging in income-generating activities (IGA). The study takes us to North-Eastern Uganda in the Sub-Region of Teso where a women's group was founded by the name of Teso Women's Peace Activists or TEWPA. A woman engaging in activities to gain income is not new on the continent of Africa. In Uganda, the local NGOs, community based organizations and the civil service have kept the drum of self-help and alternative income to come out of the yoke of poverty.*

*This study looks at the different theories that conceptualise the approaches to women empowerment and women engagement in IGAs as opposed to the basic mechanism that make this possible. This then has led to examination of social movements and social actions where collective actions and social capital plays a role in the mobilization process of women. Included are also a closer look at the WID, WAD, and GAD approaches and what went wrong for women's fight to accepted and placed as equals to access the resources that men reserve for themselves and the traditional and religious values that put women in role models that may be considered out of date in some parts of world and yet very alive in some others.*

*It is my hope that this study attempts to show this differences and the opportunities that can be seized and made use of to promote the women's aspiration for a better place live in and a standard that reduces poverty and promotes opportunities. The gains and challenges they meet should act as the ammunition for tomorrow.*

## **Acknowledgement**

I would like to first thank my supervisor Oddvar Hollup who even when it looked hopeless on my part, did not give up on me. Instead, with his support, I got encouragement, courage, and determination to finish this thesis writing.

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I would like to dedicate this thesis to my late father who passed away earlier this year. I miss him very much.

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## **List of Acronyms**

**ADF** - *Allied Democratic Front*

**CA** – *Collective Action*

**CB** – *Capacity Building*

**CIDI** – *Community Integrated Development Initiative*

**HIV/AIDS** - *Human Immune Deficiency Syndrome/Acquired Immunodeficiency Syndrome*

**HSM** - *Holy Spirit Movement*

**IGA** – *Income-Generating Activity*

**LRA** – *Lord’s Resistance Army*

**LWF** – *Lutheran World Federation*

**NAAD** - *The National Agricultural Advisory Services*

**NACWOLA** – *The National Community of Women Living with HIV/AIDS*

**NRM** - *National Resistance Movement*

**SA** – *Social Action*

**SACOS** - *Savings and Credit Cooperative Societies*

**SC** – *Social Capital*

**SM** – *Social Movements*

**SOCADIDO** – *Soroti Catholic Diocese Integrated Development Organisation*

**TEWPA** – *Teso Women Peace Activists*

**UN** – *United Nations*

**UNICEF** – *United Nations Childrens Educational Fund*

**UNLA/M** - *Uganda National Liberation Army*

**UNLA/M** - *Uganda National Liberation Army*

**UPA** - *Uganda People's Army*

**UPA** – *Uganda Peoples' Army*

**UPDM/A** - *Uganda People's Defence Movement/Army*

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# Chapter One

## 1.0 Introduction

The economic costs of war in Africa are particularly high due to intrastate conflicts (Chigunta 2006:4). This means that the consequences are obvious due to the fact that the resources that are supposed to sustain the population is diverted from social and economic investments to sustaining conflicts (Chigunta 2006:4). Rural areas being remote from the centres, are the first to be affected leading to loss of livelihoods for most people. This can create a population living under severe and abject poverty in the rural areas. Many African countries that have been through conflicts have had their population especially in the rural areas bearing these symptoms of perverse poverty. Rural Teso region in Eastern Uganda was not spared this side effect either with the onset of an insurgency more than twenty years ago.

Uganda, just like many other countries that have gone through prolonged war, has had more than enough of her share of casualties in human victims. Obviously women and children have borne the brunt of war conflicts. The end of insurgency in Eastern Uganda about 1992 and much later in the North of the country when rebel leader Joseph Kony had to flee Uganda for Sudan and later into the Democratic Republic of Congo (DRC) and now entrapped in the Central Africa Republic (CAR), has brought these areas into a post-conflict situation. As a result a peace vacuum has been created giving the rural population and particularly women hope and an opportunity to re-build their lives by engaging in various activities including income-generating activities (IGA). Women in Uganda make the largest proportion of poor people, and most of whom are based in the rural villages.

This thesis is a result of an effort made to unearth and understand a collective approach to improving the life quality of groups of rural women engaged in income-generating activities in the Teso sub-region in Eastern Region in Uganda. This collective effort has had as a goal to empower women to gain first an economic independence and improve their status as poor people to more manageable living conditions. By “empower women” I mean achieving those tools or instruments that give women a better control over their lives, and by “improving their status” I mean being able to eliminate or reduce poverty as experienced before engaging into IGA. In other words, as a result of engagement in the IGA, they should be able to improve on their purchasing power or ability to be able to acquire or buy goods or services with income from these activities. More practically, they are able to improve on their nutrition and health,

afford better clothing, be able to buy scholastic materials for their children, pay for their transport, and save money for further improvement in both their living standard and investment in the IGA. The IGA is seen as the means by which TEWPA members can achieve their intended goals. However, it is in empowerment that is the aim or goal to be achieved by engaging in IGA. To understand the process of mobilisation that rallied the TEWPA women's group to "working concertedly toward some goal" (Zald *et al* 2005:329), the study will look at various theories to explain this phenomenon. These theories will involve the examination of number of theoretical concepts such as the concepts on poverty, social movements, collective actions, women in development, women and development, gender and development, capacity building, and the concepts of income generating activities, and empowerment and poverty eradication. To be able to understand how these concepts apply to the study, a methodology is used to gain information through interviews of TEWPA members which shades an insight into the process of collectivity and what it means among them. Poverty in itself is a good reason for an uprising (in this case peaceful) to cause social change, and change can be described as "alterations of behaviour patterns, social relationships, institutions, and social structures over time" (Sztompka 1993:6). The pattern of livelihoods and poverty have been entrenched because of the insecurity people in Teso sub-region in Eastern Region of Uganda were faced with at the time of insurgency between 1987 to 1992. The thesis study makes an analytical examination using the results from the interviews carried out with TEWPA members in their respective branches to determine whether there indeed has been an overall improvement in their status, collective strength, organisational capacities, as well as the challenges they have met in this process.

Chapter One presents the introduction of the thesis and looks at the contextual background of the area of study touching on the historical background of Uganda and the region in particular. Secondly, it will examine TEWPA as an organisation giving description of its historical background and how it is organised as an organisation. The third part of this chapter will present the topic area, objective of study, and the main research questions.

Chapter Two follows with an examination of the conceptual and theoretical frameworks for the thesis study. This will be done by looking closely at the different concepts that explain the phenomenon of social groups coming together and organise themselves into viable forces or groups to overcome difficulties they are face with in their lives. This is expected to give a reflection of the different possible collective path that could explain the move made by the TEWPA group in order to overcome their difficult situation.

This is followed by Chapter Three which is dedicated to the methodology or approach used of the thesis to gain information of the subject of the study. It includes the qualitative research methods used, the ethical considerations taken, and the challenges that were met in the field.

Chapter Four is the presentation of the data collected through interviews of individuals, focus groups and observations made in the field. I present the data collected in the field in a tabular overview showing different indicators that attempt to show the situation of the women involved in IGAs and try to answer the research question in this thesis. This was wholly based on the individual interviews conducted of each TEWPA member in their individual branches. Secondly, I will present a narrative of interviews is also of two focus groups, the interviews with three non-TEWPA members including two men, and lastly but not the least, an interview with the TEWPA Chairperson at their head office in Soroti.

Chapter Five follows with the discussion or analysis of the data presented in Chapter Four. This I will do by first discussing the result and how it reflects on the theories of the day on IGAs and social mobilisation has had had impact on economic independence, development and improvement status of the rural women in North-Eastern Uganda.

The thesis will end with a conclusion Chapter Six which show if the collective approach and action has led to improving the status of the TEWPA rural women and also if this has led to them being empowerment in the process.

## **1.1 Background and Context**

Uganda, a landlocked country, covers an area of about 241, 040 square kilometres (USDS 2010). It is bordered to the east by Kenya, to the west by Congo, to the north by Sudan, to the south by Tanzania, and to the south-west by Rwanda. Figure 1 shows Uganda's map and her neighbours. The land mass is covered with 70 percent forest, woodland, and grassland, and 18 percent of the inland is covered with water and swamp. Twelve percent of the land mass in Uganda has been set aside for the national parks and game reserves. Climatically, she experiences differential rainfalls with the semi-arid area less 50 centimetres (20 inches) in the north-east; in the south-west 130 centimetres (50 inches) or more; and experiences two dry seasons of between December to February and June to July.

Figure 1: Shows map of Uganda showing Districts (It does not show the latest newest districts created in 2010)



Source: United Nations Maps of Uganda Districts (UN Maps 2010)

According to the Ministry of Local Government (MoLG), Uganda today has 112 districts including newest ones created in May 2010, 22 municipalities, and 174 Town councils



(MoLG 2010). The Government of Uganda believes in decentralisation and taking the service to the people where they are located. Decentralising is the process by which the government transfers authority and functions to sub-national units of government (Saito 2003:1). The Government believes by delegating these responsibilities, the service delivery are made easier requiring less effort and more cost-effective. The thoughts are good and Uganda is seen as one of the most promising economic reformers within the Sub-Saharan Africa (Saito 2003).

The population, as per 2008, was approximately 31.7 million with an annual growth rate of 3.3 percent (WB 2010). She has one of the highest birth rate in the world with about 7 children per woman and her mortality rate falls at about 76 deaths per one 1000 births, and the life expectancy is 51 years by 2009 (IMF 2010:211-213). The estimated literacy rate of the year 2003 was 70 percent (USDS 2010). Uganda is a multi-ethnic and multi-religious society with 85 percent of her population is Christians, making Christianity its main religion. Muslims make up about 12 percent and others about 2 percent (USDS 2010). The official language is English, but Luganda is spoken by the largest ethnic group (17 percent of the Ugandan population) while Swahili is widely spoken especially by the military. The government is a republic and is constitutionally run with her three arms; the Executive including the Presidency and her cabinet, the Legislative which constitute the Parliament and the Judicial with the courts of law supported by the police and prisons departments (USDS 2010). The Gross National Product (GNP) per capita income as of 2008/2009 was United States Dollars (USD) 504 with about 31 percent living below poverty line, surviving below USD 1 per day (UNDP 2010). The population is predominantly rural, and the country has the highest population density in the southern regions of Africa. Most people are dependent on and live by agricultural activities.

Teso region lies in central-eastern Uganda. At independence in 1962, consisted of one district and now made up of five districts of Kumi, Amuria, Soroti, Katakwi, and Kaberamaido sub-regions. As a measure to make administration easier, Teso was divided into North Teso and South Teso in the 1970s which became Soroti and Kumi districts in 1980 (UTG 2010). Teso has a population of about 2.5 million people and has the second largest ethnic group in Uganda after Baganda (WB 2010). The main ethnic group in Teso are the Iteso, Kumam, and the Bakenyi. The region has a rural population of about 610 000 who mainly depend on mixed agriculture for subsistence whereby cattle was central to their lives (FOAG 2010). The Iteso practice both mixed farming and are semi-pastoralist. It is estimated that in the 1980s, the

Iteso had three million heads of cattle. The Iteso lost 95 percent of their cattle either through cattle-rustling, theft or destroyed during military operations to flush first the UPA insurgents there, and later the LRA (FOAG 2010).

Having got her independence from Britain in October 1962, Uganda experienced considerable amount of political instability. Milton Apollo Obote became Uganda's first Prime-Minister at independence, and the Kabaka (King) of Buganda was appointed as the first President.

Following a constitutional crisis in 1966, Prime Minister Obote took full control of the reins of power and suspended the constitution resulting in expulsion of the Kabaka. As a result of this, Obote declared himself President of Uganda and with time became increasingly authoritarian. Major General Idi Amin Dada overthrew President Obote's government while the latter was on a trip to Singapore. Idi Amin's government was considered a brutal government and in 1978, acting on fears of invasion from Tanzania by Ugandan exiles there, he invaded Tanzania. This resulted in Tanzanian forces, together with Ugandan exiles, fight back ousting Idi Amin from power in Uganda. President Obote was re-elected for the second time under what some saw as a rigged elections. Before President Obote's comeback, Uganda had had two presidents installed one after the other, President Yusuf Kironde Lule who was president for only sixty days, and replaced by President Godfrey Lukongwa Binaisa, who was in ousted about one year later after being installed as President of Uganda. After President Binaisa was taken out, the Military Commission took over and paved the way for President Obote's second coming. On winning elections and becoming President of Uganda, Obote faced a new problem of insurgency by the present President of Uganda, Yoweri Museveni's National Resistance Army (NRA), together with other groups such as the Uganda Freedom Fighters (UFF) led by former President Yusuf Lule and Brigadier Moses Ali's Uganda National Resue Front (UNRF), joined hands and fought against President Obote's second government. But Tito Okello, an army commander in the President Obote's second government overthrew Obote and took over the reins of power in June 1985. The present President Yoweri Museveni took over government from President Tito Okello in January 1986 and is still President to this very day.

President Yoweri Museveni's government introduced a "no-party" system of government where only the National Resistance Movement (NRM) was allowed to operate. NRM was President Museveni's political front. And it is still to date. When he took over the reins of Governemtn from President Tito Okello, new insurgency groups emerged. Some of these where the Uganda People's Defence force that later was led by Alice Lakwena and the name

changed to the Holy Spirit Movement, Lord's Resistance Army (LRA) (formerly the Holy Spirit Movement led by Alice Lakwena) led by Joseph Kony, a former Catholic catechist turned rebel leader, Allied Democratic Front (ADF) led by Jamil Mukulu, a former Catholic turned Muslim, and the Uganda People's Army (UPA) led by Peter Otai, a former Minister in the Obote Government, with their main area of operation being in Teso and also made up of predominantly Iteso and Kumam members.

The UPA was created by former professional soldiers in the special forces of Uganda National Liberation Army under President Obote's government. When these former soldiers returned to their villages, there was a high level of insecurity for them (Buckley-Zistel 2008:2). Firstly, the then Special District Administrator in 1987 ordered for the disbandment of the People's Militia who guarded against cattle raiding Karamojong from Karamoja sub-region (Buckley-Zistel 2008:2). Secondly, the Special Forces who were from Teso and had been returned to their region, where ordered rounded up and their weapons to be confiscated. Thirdly, the decision not to allow movement of cattle outside the sub-region of Teso, and fourthly the flouting of NRM Army Officers with this prohibition to move Teso livestock and sell them outside the sub-region led to former Special Forces and the Militias to come together and fill in the vacuum created by absence of security in Teso-sub region for fear of cattle raids and own lives. However, there was a huge cattle raid in 1987 that led to suspicion falling on NRM Army Officers to be involved in cattle-raids. With the government paying less attention to Teso peoples' security, these two groups of the former Militias and Special Forces decided to form an army to fight and protect their region, but also fight the presence of NRM in the region.

UPA was most active between 1987 and 1992. In 1990, a Teso Commission was formed and negotiations for a peace was took place as described below leading to ending of the insurgency in 1992. But later, as seen below, the LRA came into Teso in 2003 dislodging peace efforts that had been so far achieved especially between the Teso people and the Karamojong.

Uganda, like many other African countries, has had her share of conflicts. Before Yoweri Museveni took power in 1986, there had been conflict first between the then President of Uganda, Iddi Amin, and rebels groups mostly based in Tanzania with the help of Tanzanian troops. Museveni himself came to be president through the barrel of the gun overthrowing the government of Tito Okello in 1986 (Buckley-Zistel 2008:2). Tito Okello had overthrown

Milton Obote's elected government earlier in 1985. Museveni took over a country that was already economically devastated and human rights abuses were at its worst levels (Buckley-Zistel 2008:2). When Museveni's National Resistance Movement took over control most the country, they experienced stiff resistance from rebels who were soldiers that belonged to former governments of Obote, Tito Okello, and Idi Amin. They were Acholi rebels in the north and Iteso and Kumam in the north-east of Uganda (Buckley-Zistel 2008:2). There had been conflict in the north of Uganda first led by Col. Angelo Okello of Uganda People's Defence Movement/Army (UPDM/A - a former officer in the Uganda National Liberation Army), by Alice Lakwena and her Holy Spirit Movement, and later Lord's Resistance Army (LRA) led by Joseph Kony. They had been actively fighting against the Museveni government for more than two decades since 1986. At about the same time there was an insurgency erupting in Teso sub region in the north-east of the Uganda. This insurgency in Teso sub-region was to have a dramatic impact on the people of Teso, the Iteso and the Kumam. In a timeline period there were three conflicts that took place in Teso sub-region then. There were the frequent raids by the Karimojong for cattle in Teso, an activity that had been going for decades. This worsened because of the acquisition of Karamojong warrior of modern guns with which they used for raiding with devastating effect killing everyone in their path or anyone who tried to stop them. The guns were acquired when Karamojong warriors broke into and raided the army barracks depot in Moroto after Iddi Amin's downfall in 1979 (RLP 2008:3). Secondly, the Uganda People's Army (UPA) rebellion led by Peter Otai, a former minister in the second government of Milton Obote from 1980 – 1985, was formed in 1986 but became active in 1987. The insurgency in Teso led by Peter Otai came about as a result of a rebellion against President Museveni soon after he overthrew the government of Tito Okello on the 25<sup>th</sup> of January 1986. The rebellion lasted from 1987 – 1992. Then thirdly, the LRA led by Joseph Kony, made an incursion into Teso sub-region which then comprised of the districts of Soroti, Kum, and Katakwi in 2003 with devastating effect on both the Teso and Kumam peoples (Buckley-Zistel 2008).

Hostilities ended after a collaborative effort of mediation of local initiatives, including women, indigenous mediators, churches, and President Museveni's Presidential Commission for Teso (Buckley-Zistel 2008:2). Although resentment still lingers today, people of Teso have no intention of taking up arms again (Buckley-Zistel 2008:2-3).

The longest running conflicts in Teso region as a whole has been caused by cattle raids carried out by the Karamojong repeatedly and consistently over the years (RLP 2008:4). But

the devastation faced by most people especially women and children had such an effect leaving most individuals traumatized. Most men especially in the rural areas left and joined UPA more to defend themselves as a result of attacks targeted at them by NRA for being rebels or rebel sympathizers (Buckley-Zistel 2008:2). Most women and the girl-child were, especially in the rural areas, were victims of rape and assaults by especially the LRA but also by the NRA, the UPA rebels, and the Karamojong cattle raiders.

The rebels and the NRA soldiers targeted women and girls, and these became victims of vicious rape, defilements, and assaults targeted at them especially by the rebels and NRA soldiers leaving them not only traumatized by the experience, but also got rejected by the communities they lived in as result. Many got pregnant, others died, and worse still many got infected by HIV/AIDS (Buckley-Zistel 2008:13) as will be seen later through interviews conducted in the process of collecting research data for this thesis. A classic example is what has been going on in DR Congo where women and girls have been primary targets of sexual violence (UNICEF 2008). Further, the conflict impacted on the rural population causing high level of poverty and malnutrition as most people could not cultivate their land for food crops, a situation common to many African regions engaged in war conflicts (Buckley-Zistel 2008:13). The quadrupled effect of repeated raids by Karamojong tribesmen, the UPA rebel activities, the LRA attacks and abductions, and the NRA counter-insurgencies led to loss of life, assaults, massive internal displacement of the rural masses, loss of livestock through raids, food insecurity, food insecurity as result of no traditional agricultural activities, and the collapse of social and health services and developmental activities. Widespread poverty was inevitable. This was the scenario that was ushered into the post-conflict situation.

In Uganda, there are three types of poor people which women's organisations distinguish, the poor, the poorest, and the fully dependent (Narayan *et al* 1999:29). The "poor" are seen more as labourers working away in other people's gardens or boats if it is fishing, to be paid for with either food or cash but lived on their own piece of land. The "poorest" worked on rich people's land and got food in return and also were allowed to live on the land they worked in. But the fully dependent included single mothers, disabled, and the elderly who were weakest group depended wholly on others including relatives or families, or state services if any.

However, poverty in Uganda, just like many other African countries, still stands out as the greatest challenge facing the Ugandan people (UNDP 2010). Many people still lack adequate incomes or no income at all, face difficulty in meeting basic and social needs, the inability to

break out of poverty cycle, and insecurity faced by them and their property. The population of Uganda remains predominantly rural and agriculturally based. According to the UNDP (UNDP 2010), there are significant regional disparities in poverty levels with north part of the country experiencing the highest incidence. Poverty rates were stood at 56 percent in 1992, declined in 1997 to 44 percent, and by 1999/2000 it showed a reduction to 34 percent; again rose to 38 percent in 2002/2003; and fell to 31 in 2005/2006 (UNDP 2010). According to Rural Poverty Portal (RPP) on Ugandan poverty, about 40 per cent of rural people, an equivalent of about 11 million men, women and children, live in poverty according to 2008 estimates (RPP 2010). The figure 2 below shows distribution of poverty in Uganda.





Teso sub-region is in the eastern part of Uganda which mostly lies in brown colour which shows a poverty rate of about 40 – 60 percent of the population below poverty line. This means that Teso sub-region lies in Uganda's region where poverty affects most people in the rural population. More than 85 percent of Ugandans live in rural settings (RPP 2010). Uganda's most recent indicators show that the Gross National Product (GDP) showed that in 1998 it lay at 6.6 percent and at 14.5 in 2008 (WB 2009). Meanwhile, the Gross National Income (GNI) for 2007 showed 370 (US\$) (285 in 2006) and increased in 2008 to 420 (US\$) compared to 1 082 (US\$) for 2008 in sub-Saharan Africa as a whole (RPP 2010, WB 2009). Although the income per capita increased, there was not trickle-down effect of the improved economy to the rural population as the poverty in those areas remained stagnant. The rural poor remained poor. A distinction is also made between individual and community poverty, in which community-level poverty is defined as "a lack of key infrastructure for the entire community, for example, school, roads" and lack of security or harmony. Meanwhile individual poverty can be is for the individual's household. A poor elderly man in Uganda said, "The forces of poverty and impoverishment are so powerful today. Governments or the big churches can only manage them. So we now feel somewhat helpless. It is this feeling of helplessness that is so painful, more painful than poverty itself".

Uganda has a national policy to eradicate poverty known as the Poverty Eradication Action Plan (PEAP) first formed in 1997 as the comprehensive national development planning framework aimed at guiding public action to eradicate poverty in Uganda (Ministry of Finance (MOF) 2007). It is also a long-term programme that aim at reduced income poverty and inequality, improve human development and increased GDP growth. It is a 20 year plan to reduce the number of people in Uganda who are not able to meet their basic needs to less than 10 percent by 2017 from a baseline of 44 percent when the plan first came to being in 1997 (MOF 2007). The PEAP is a national development framework and medium planning tool that is also the Poverty Reduction Strategy Paper (PRSP) guiding Government policy formulation and programme implementation through sector-wide approaches and a decentralised governance system.

In the beginning of the post-conflict stages it was clear that many orphans, widows, single-mothers and child-headed families had been created. It culminated in the considerable level of



mistrust among the Teso people, thus creating tension and uncertainty. It is understood that women suffer most from violent conflicts (Buckley-Zistel 2008:88). Apart from having been targets and victims of sexual violence, in the absence of their husbands, women had to head their households, tend to the farms, and yet they were deprived economically and looked after their children (Buckley-Zistel 2008:89). If widowed, according to many African cultures, women have no right to land or/and property leading to the vicious circle of poverty, face displacement and dislocation, and permanent disruption of family bonds (Buckley-Zistel 2008:89). The situation for some women, who were raped by especially the LRA, became even more precarious and desperate as they were singled out and stigmatised because they were infected with HIV/AIDS as will be revealed later in this research paper. This is what happened to many women especially in rural Teso where women remained in the villages while men and boys went and joined the rebel movement of UPA. In it is in these background that the Teso Women Peace Activists (TEWPA) was formed to organise women find peaceful means to end the conflict that had plagued the region from 1986 – 1992. But in the post-conflict period, TEWPA had to find a new activity for their members to feel the vacuum created. A number of activities and projects were founded and IGAs was one of the basic projects that came to be implemented.

## **1.2 The Teso Women Peace Activities (TEWPA)**

The Teso Women Peace Activities (TEWPA) is a rural women's organisation founded in 2001 that initially responded to the challenges of unrest from armed conflict in Teso sub-region with her main town in Soroti. After being trained as peace-builders, TEWPA members became increasingly involved in influencing and convincing their husbands and sons, turned rebels, to give up the rebel fight. Buckley-Zistel (2008:89) describes how this was done through organising village council meetings and promoting peace round a negotiations table. In support of women's contribution to peace, the United Nations (UN) Resolution 1325 was passed unanimously in 2000 (UNSC). It specifically addresses the role of women in conflict and peace-building which was a positive development in the right direction. Women were seen as the gentler sex and more level-headed when attempting to resolve conflicts, as opposed to men. The women used their emotional distress to appeal to their husbands and sons to return home and end insurgency (Buckley-Zistel 2008:91). TEWPA trained women in conflict resolution and these women became involved in mediating between warring parties in

the different conflicts that afflicted the sub-region. The women peace-builders first started to mediate between Teso people and the Karimojong people. But the appearance of the LRA in Teso sub-region threw the then on-going process into jeopardy and confusion. The process was abandoned. The subjugation of Teso people into a long spell of suffering through abduction, torture, killings, rape, and outright driving of people out of their villages started. As a result of these intrinsic attacks on the civilian population especially in rural areas, women and children continued to be victims of violent acts and the experience of trauma continued.

It was not until after UPA stopped its insurgency and the LRA driven out of Teso sub-region by the Arrow Boys (a local militia group formed out of remnants of the UPA to fight the LRA) that the hapless situation was checked and later normalised. But as the conflict situation changed for the better, skills that were acquired by these women were used mainly to settle or mediate domestic conflicts.

TEWPA continues to help build rural women's capacities in conflict resolutions, peace building processes, economic empowerment, and stimulate dialogue through active involvement and advocacy for sustainable peace and development. TEWPA also subscribes to rights-based approaches to improving livelihoods of women. TEWPA is a registered organisation with Non-Governmental Organisation Board and operates in the sub-region of Teso in Amuria, Bukedea, Kaberamaido, Katakwi, Kumi, and Soroti districts. There are plans to spread its operations to the Karamoja sub-region too.

The TEWPA, as a funding organization for its group member, has as its vision to create an environment where both women and men fully participate in enabling a peaceful co-existence in Teso and Karamoja sub-regions in Eastern Uganda. Their mission is to strengthen Teso women capacities to access and demand services for improved quality of livelihoods for peaceful co-existence. TEWPA consists of 230 peace committees and 320 peace animators. Structurally, the organisation comprises of a General Assembly, the Executive/Board of Trustees, an Advisory Board, a Secretariat, direct and indirect Beneficiaries (Peace Committees and Peace Animators), and the Grass-Root Women. The organisation is managed by an Advisory Board consisting of 9 members and Board of Trustees made up of 8 members. The Secretariat has 10 technical staff and 2 support staff. The TEWPA head office is managed by a Chairperson who is a lady. Below in figure 3 is an organogram showing how the TEWPA is organised.

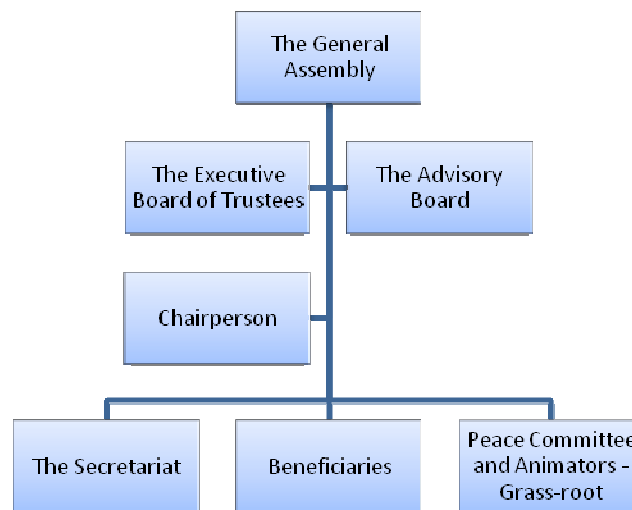


Figure 3: Shows TEWPA Organizational Hierarchy

Today TEWPA focuses her efforts and activities of its rural group members more towards project programmes related to income-generating than on conflicts resolution since the situational nature of the latter has changed. Conflicts stopped when the UPA ended its insurgency in 1992 and LRA was purged out of Teso dramatically reducing incidences of conflicts. The conflicts due to insurgency ceased to exist and especially after the LRA were faced out of Teso. This situation led TEWPA to introduce other forms of activities that would keep the women occupied and economically beneficial. These activities as mentioned before were in areas to do with skills training, advocacy, learning about human rights, and IGAs. As peace activists, there was much less peace to advocate for. The outstanding peace initiatives which is still open and nursed yet is between the Iteso and the Karamojong. The TEWPA can use their conflict resolution or mediation skills to mediate between warring or affected parties.

Among its strategic objectives, TEWPA has worked to improve the status of women through income-generating activities for economical growth and development. These have been done through initiating income generating projects in every district where TEWPA women groups are found. It is this economic empowerment of women that forms the basis for the research area. By being economically empowered these women increase their economic security which in turn gives them access to other forms of services that they so badly need such as better health, better education for their children, and building capacity to deal with their other immediate needs. This puts them in a better position to deal with everyday challenges of life

they face. Further, the conflict resolutions skills they acquired are being used to mediate domestic violence and conflicts giving them a positive boost of image in their localities.

### **1.3 Research Question Formulation**

#### **1.3.1 Statement of the Problem**

Clusters of women strewn over a number of districts in Teso sub-region, in North-East Uganda, mobilised and came together to form organised groups that they hoped would help them tackle issues of poverty and social loneliness in their respective villages. The majority of these women are no ordinary women. They are not only poor as a result of more than a decade long conflict in their areas, but also victims of the vicious campaigns of war by the different parties who were involved. They are not only the victims that were traumatized, tortured, raped, and had some of their family members killed including their husbands, but also as a result of multiple rapes inflicted on them by marauding insurgents were infected with Human Immunodeficiency Virus (HIV). This latter predicament led to most of these groups of women to be neglected as social misfits and principally ostracised from their communities. Social exclusion and stigma appear to be declining in Uganda, but being HIV positive is usually associated with social deviants and mistakenly associated with sexual promiscuity and therefore regarded as shameful (Muriisa and Jamil (2004).

As a group of disadvantaged poor women in the rural villages where they come from, by joining Teso Women Peace Activists (TEWPA), were able to first overcome the social isolation and also get involved in many programmes the organisation offered including income-generating activities (IGAs). IGA can be understood to mean “those initiatives that affect the economic aspects of peoples’ lives” (Albee 1994). In this paper income will mean returns or payment in return for goods or services offered, and generating means producing, and activities are those social activities that enhance or promote economic well-being. Social mobilisation efforts by the founders of TEWPA paid off when village branches in all the districts in Teso sub-region were formed giving a leeway and beginning of a new life for many of the women. By social mobilisation I mean people coming together making a participatory effort for a common purpose and have the same aspirations in order to change the way they live for a better life situation. It is this process of change and collective strength that this thesis will examine and determine whether engagement in IGAs and social

mobilisation has led to greater economic independence, **peace and** development, and improved status among the rural women in Teso. Further, it this thesis will also attempt to show if through income generating activities, these women have been economically empowered.

This study should be able to contribute to the growing number of studies of how best rural populations in developing economies can be assisted in poverty reduction and possibly poverty elimination especially in post-conflict situations. There are many countries in the world that face a similar dilemma. They all have common issues and have poor traumatised women as victims of these conflicts. Women have also shown a more level headedness and more resilient to poverty situations, and thus worth investing in to reduce poverty where they live.

### **1.3.2 Objective of Study**

The main objective of this study is to show whether income generating activities and social mobilization among rural women led to greater economic independence, development, and improved status and in what ways their organisation has been instrumental towards such achievement.

The specific objectives are:

1. Explore how rural women 's income generating strategies in a post-conflict situation could improve their status and contribute to the overall peace process
2. Determine the factors behind their collective strengths as well as their organizational capacities for change in their condition
3. Examine and analyse their gains and challenges in an attempt to suggest ways of further strengthening their existence.

### **1.3.3 Main research questions**

To be able to achieve answers to the main objectives of the study mentioned above, the following specific research questions were developed:

1. What are the opportunities for rural women to improve their income strategies, in which ways may such efforts, contribute to development in a post-conflict situation?
2. How did the TEWPA efforts economically stimulate capacities of these rural women?
3. What challenges are being faced by both the TEWPA and the rural Teso women in achieving their objective?
4. What have the women gained as a result of collective action? The process are the different processes of change and other peace activities

## **Chapter 2**

### **2.0 The Theoretical and Conceptual Frameworks**

#### **2.1 Introduction**

In the last decade or so in Africa, there has been much emphasis on assisting poor rural women to generate their own income through some economic activities that may see their life quality change and improve. This is sometimes referred to as income generating activities (IGA), being of many different approaches to poverty reduction and developmental growth of rural women. Other approaches are sometimes referred as ‘self-help’ organisations, micro-finance, rural development projects as some examples. In conflict situations, the population affected gets uprooted from their traditional norms and means of livelihood. And in post-conflict situation both women and men face similar daunting and situational factors as during the conflict (AGGD 1999). This challenge has been faced by many countries where conflict has taken place. Examples can be pointed at Ethiopia, Liberia, Sudan, Mozambique, Democratic Republic of Congo, among others. These conflicts have caused much poverty, unemployment, and economic crisis in Africa. Uganda having experienced more than two decades of war conflicts is no exception to these experiences especially in the Northern and North-Eastern region of the country. Women being affected the most; in many cases develop “copying mechanisms” during and after conflicts which are resourceful and innovative, with necessity, and not tradition, being the mother of innovation (AGGD 1999). Ironically, the contribution they make in this process of copying mechanism is both different and complimentary to that of men (AGGD 1999). As mentioned earlier, they spearhead reconciliatory moves and seek to resolve conflicts in peaceful means. This gave a lee-way space for peace and mobilisation to fill gaps created as a result of conflict in this region. The pursuance of peaceful settlement of conflicts in Teso sub-region were started by women first by convincing their men and sons who were participating in the insurgency to give up armed struggle in the region against the Museveni government between 1986 and 1992 (Buckley-Zistel 2008:91), and seeking peace with the Karimojong to either reduce or even halt cattle rustling across their borders.

In this chapter, a number of concepts will be examined that relate to the women’s adaptation to new realities in a post-conflict situation. First to be looked at is women initiating and mobilizing women to act. By doing so, they had set off the wheel of social movement and

action at the same time. This was done when TEWPA went from village to village mobilizing women to first encourage their fathers, husbands, and sons to give up insurgency. Second, in the post-conflict stage, the skills acquired by women to make or negotiate for peace were used also to seek peace with the Karimojong elders to stop attacks and cattle-rustling by the Karimojong warriors. Thirdly, also in the post-conflict stage, these skills acquired were used to fight against domestic violence. Fourthly, because of the training acquired by the women, who also members of TEWPA, they were able to mobilize and organise into a formal rural women's organisation with the objective of starting income-generating activities and other activities mentioned earlier. The concept on empowerment and eradication of poverty will also be examined in this chapter by linking it to the power structure, social capital and movement, collective action, gender relations, and development in Uganda. Development will be explained by examining more closely women in development (WID), women and development (WAD), and gender and development (GAD). Further, this chapter will examine concepts of income-generating activities and how it is funded to make it a reality as seen in the TEWPA case.

However, IGAs will be the main theme of study in this paper. It has become one of the main means by which women in the rural Africa become economically developed and empowered. Therefore several concepts will be examined to explain or relate to the phenomenon 'IGA' and what role it plays and what difference it is making in many poor communities found in developing countries. In this thesis, the concepts of social movement and eradication of poverty, collective movements and action, mobilization, social capital, empowerment and development, WID, WAD, GAD, and the concept of income generating activities will be visited. These conceptual or theoretical frameworks will be used here to explain how women in involved in income generating activities can improve their status and condition of their lives in a post-conflict situation, what factors have contributed to building their capacities for positive change, and in which ways their gains and challenges can be strengthened to sustain their existence. Look at this again in terms of the Title of the paper!



## **2.2 Poverty, Social Movement and Collective Action**

### **2.2.1 Poverty**

There is no one set of a definition that is universally agreed upon on what poverty is. The United Nations presents a set definition as: “Fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity (UN . It means lack of basic capacity to participate effectively in society. It means not having enough to feed and cloth a family, not having a school or clinic to go to, not having the land on which to grow one’s food or a job to earn one’s living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living on marginal or fragile environments, without access to clean water or sanitation” (Gordon 2005:4). Poverty is sometimes simply defined as those who live by a less than a dollar a day. The World Bank (2000) defines poverty as “pronounced deprivation in well-being” Khandker and Haughton (2009:2). This definition leaves a lot to be desired in way of understanding what “well-being” means. This of course leads to more questions of what is meant by “well-being”, and how deprivation can be measured. Khandker and Haughton (2009) explain it by way of whether individuals have greater command over resources. That is if these individuals have enough resources to be able to meet their needs. They further state that poverty can be measured by comparing individual income or consumption and compared to a bench-mark by which they are considered poor. Poverty in most cases is measured in monetary terms and is also the starting point of poverty analysis (Khandker and Haughton 2009:2). A second approach would be to look at the well-being or for that matter poverty of individuals if they are able to acquire certain types of goods or service (consumption goods) such as enough food, good health, shelter or education (Khandker and Haughton 2009:2). By looking above the usual monetary measure of poverty, it is possible to look at, for example, whether nutritional intake is enough by looking whether children are malnourished, whether people have enough education or they are illiterate, or whether they have shelter or not. Quoting Amartya Sen (1987) Khandker and Haughton (2009) that well-being comes from a capability to function in society. Anne and Booth (2003:24) present a multi-dimensional understanding of poverty with a definition which is: “People are poor if they do not have the minimum monetary or non-monetary income necessary to meet their food requirements and satisfy other basic needs... [But] The social, economic, cultural, political and ecological causes of poverty are inextricably interlinked”. Being precise about poverty can be difficult. Lack of capabilities can mean that the individual

has either insufficient education or income, poor health, insecurity, low self-confidence, a sense of powerlessness, or lack of rights such as freedom of speech. By viewing poverty from this perspective, it acquires a multi-dimensional phenomenon and character, and therefore less agreeable to simple solutions. A higher wage would reduce poverty but has to be accompanied by measures that empower the poor, or ensure them against the risks of school shortfalls or corrupt health-service.

Poverty is also a multi-dimensional social phenomenon and its causes can vary by gender, age, culture, and other social and economic contexts (UN 2010). Men in Ghana associate poverty, both in rural and urban settings, with inadequacy of material assets, but women think of it as food insecurity (Narayan *et al* 1999). The younger Ghana men think of the most important assets as the ability to generate income, while the older men think of it as status related to traditional agriculture as the most important. And yet this can be perceived differently in Madagascar whereby poverty is linked to one's status and location. In the rural areas, poverty is linked to drought, while in the city it is linked to rising prices of commodities and fewer job opportunities (Narayan *et al* 1999).

### **2.2.2 Social Movements and Collective Action**

In Africa, the study of or research in social movements (SM) has not been adequately paid attention to. It is quite a neglected field of research due to the fact that Africa is not seen to be engaged in research on issues that have social movements as the perspective. The theory on social movements features mostly in Europe and the Americas. In addition, although there has been increasing empirical study or research of various kinds of political mobilisations and civil action within the context of Africa, social movement theories does not feature much in studies in African. Indeed it is hard to come by any formal studies on social movement in Africa. This gives a general feeling of research starvation on social movements in Africa generally.

In Uganda, social movements are seen from the increasing roles played by the civil society actors, and African, or for that matter, Ugandan NGOs as well as international NGOs. In this perspective, the civil society will include donor countries, multi-lateral actors, and academics. This perspective can be compared to Western social movements that are more formal in nature.

To fully understand this perspective, the concept of social movement has to be examined. Social movements can be understood by definition as a network of informal interactions between plurality of individuals, groups/or organisations, engaged in political or cultural concepts, on the basis of shared collective identities (Diani 1991). There are other definitions of social movements, but another definition that will be mentioned here has a sociological perspective to it. Quoting Gerlach and Hine (1970), sociological definitions of movements stress qualities like collective and innovative behaviour, extra-institutionality, their network character and multi-centeredness, the shifting and fluid boundaries of movement membership, and the willingness of members to order a little or a lot (Horan and Roth 2001). Social movements are phenomena understood to be a movement of the modern era and industrialised society globally. Roth quoting Herbert Blumer (1939:199) defines social movements as “viewed as collective enterprises to establish a new order of life. Meanwhile Zald *et al* (2000) define social Movements as organised collective endeavours to solve social problems. They have their inception in the condition of unrest, and derive their motive of power on one hand from dissatisfaction with the current form of life, and on the other hand, from wishes and hopes for a new scheme or system of living” (Horan and Roth 2001). There are a number of perspectives or views on social movements. But first a short history on social movements will suffice to be mentioned here.

A number of sociologists draw the roots of field of social movements to the French Revolution. But Karl Marx and Friedrich Engels are worth mentioning here in that they authored the “Communist Manifesto” where Karl Marx dealt with the issues of group revolt where “communism would triumph over capitalism” (Tarrow 1998:11). He proposed that workers’ movements could not succeed in revolting if they could not cooperate to a certain significant proportion of its members. Much later, Lenin, learning from his experiences in Western Europe, proposed to create elite of professional revolutionaries (vanguard) in contrary to what he saw as Marx’s proletariat who only acted on behalf of a narrow trade union interests (Tarrow 1998). This would be a solution to the workers’ collective action problem adapting to the historical conditions of the then Czarist Russia. It was also to amend Marx’s theory by overlaying an intellectual vanguard on young and unsophisticated Russian working class. This move was in actual fact adapting Karl Marx’s theory to the situation a very repressive state and ignorant masses it ruled – a situation that inhibited both class conscience development and collective action. The Russian Revolution of 1917 did not spread to the Western European countries. This led to Italian Marxists Lenin-leaning Antonio

Gramsci to realise that the Western condition needed a different approach to achieve a revolution, and conceived a workers' movement with own conscience as a collective intellectual to create a working-class culture (Tarrow 1998:12). This new conscience of workers should engage in confrontational dialogue with the bourgeoisie, according to Gramsci (Tarrow 1998:13). All Marxist theorists emphasised different elements of collective action (CA).

In the 1960s a good number of sociologists emerged with various perspectives on social movements. This period saw a continuum of civil rights movement in the black American fight for their rights which started to take real shape from the 1930s up to the 1960s (McAdam and Scott (2005:30). Western Europe did experience such upheavals in the 1960s too and in the 1970s. According to McAdam and Scott (2005:6), a number young scholar began to formulate explicit organisational and political arguments to explain social unrest, overturning earlier focus on collective behaviour to collective action, social movements, and even social movement organisations. One such well known sociologist was Mayer Zald and his colleagues who came up with these proposals. Meanwhile, Philip Selznick came with an institutional perspective examining ways in which tensions between value commitments and survival concerns shaped the development of an organization (McAdam and Scott 2005:6). Social movement scholars reshaped the view that protest and reform activities were irrational behaviour attacking an unjust world to that which involved instrumental action. Instead of emphasising grievances, social movement scholars focussed on the mechanism of mobilisation and opportunities to seek redress. Zald and his colleagues developed the Resource Mobilisation perspective, privileged organisational structures and processes which stressed that if movements have to continue to exist and be maintained as long as possible, they need to be organised in terms of leadership, administrative structure, incentives for participation, and means of acquiring resources and support (McAdam and Scott 2005:6). This has to be related to its environment which are the social, economic, and the political environments. Meanwhile, a complimentary political process approach by Charles Tilly and his colleagues emphasizes external focus on political role that was always joined by an internal analysis on the critical role of various grass-roots settings of which work and the neighbourhood were important in facilitating and structuring collective action.

There are a number of contemporary approaches within SM theories that are presented and consist of three theories. One is cultural analysis derived from a French neo-Marxist analysis

of changing structures of social class. The approach connects SMs to the processes of historical conflict and change, and focuses on emergent group identity and consciousness (Furseth 2002:29). Alain Touraine and colleagues attempt to present a theory that considers self-understanding of movements, and that individual and collective actions are guided by cultural orientations set within a framework of interpretation and meaning. Alain argued that SMs in post-industrial society are more interested in defending and extending civil society against an all-powerful state (Furseth 2002:30). His theory may enrich our knowledge of how collective interests and identities are formed. The second theory is the resource mobilisation theory emanating from Mancur Olson's rational choice theory. According to mobilization theorists, collective action is a rational reaction to the conditions of society (Furseth 2002:30). It focuses on how people get mobilised into collective action. Those that are aggrieved collect and invest in resources in order to reach collective goals. Members of the collective group have to build organisations in order to overcome the limitations of collective action or increase access to external resources. And the third dominant contemporary approach in SM analysis is the political process theory. This theory argues that SMs do not act as isolated units, but that they emerge in an environment which either facilitates or hinders their growth and exists within the context of other movements (Furseth 2002:31). There are three sets of factors the theory presents are: the political opportunity structures available to insurgents groups, the extent of political organisation within the minority community, and change to consciousness. When a movement has emerged, it becomes an autonomous force that shapes its own development. McAdam introduced a fourth factor saying that the shifting control response of other groups to the insurgents challenge posed by the movement. Political process theory is more concerned of outcomes from the movement and integrates a view which examines the effect of the movement upon the larger society and its own being and ability to survive.

CA has many forms. CA are seen as characteristic of social movements. They are usually public in nature and may involve disruptive direct action against the elites, authorities, other groups, or cultural codes (Tarrow 1998:5). Tarrow (1998) quoting Alberto Melucci that disruption which has a public nature can take the shape of synchronized resistance or the collective affirmation of new values. CA also refers to a broad range of purposive collective behaviour such as seen in social movements (Zald *et al* 2000). Further, collective channels by which people mobilise and engage in CA matter also in social movements. This can mean informal networks and groups, friendship networks, and in the case of Uganda, village mates

and former classmates, clan members or even church members. But for this CAs and SMs to thrive, there has to be a political space for it to function. In the case of Uganda, there has been a political vacuum in the rural areas allowing for quiet CAs and SMs to take root and shape resulting in the many local NGOs being established such as community-based organisations and societies. When people engage in CA, they operate in unanimity with others to bring about or resist a change which can be social, economic, or political change. Some changes are more routine in nature such as being non-violent in form, while others follow no routines and therefore non-predictable. In the case study we will look at, they followed a more formal routine to come to where they are now. But it the change came about because of the need to overcome deprivation as will be seen later in the study (refer to chapter four).

The case study shows a generally group of rural women who were deprived from participating in their social milieu because of their health status and having been rape victims of the LRA. An opportunity availed itself and got get mobilised and organised themselves into a women's organisation to improve on their living standard, status, and beliefs. These beliefs include right to live a more descent life. Being organised led to attracting attention and resources to improve to capitulate their human and social capital to a more sensible and profitable use. The most important expectation from all the actions and mobilisation is being accepted and given a chance to live a better life.

### **2.2.3 Social Capital**

Social capital (SC) as a concept is multi-dimensional and important asset of poverty reduction in developing economies. There is little research on analysis of factors its development or rather formation in a developing economy like Uganda. So what is SC and how can it be seen as a production factor. Svendsen and Svendsen (2004:27) quoting Coleman, being the person first to define SC, defines it as "people's ability to cooperate in achieving a common goal". The cooperation is voluntary and self-enforcing establishing an informal institution with unwritten rules unlike the enforced cooperation a third party with a formal institution with written rules. Mosley and Booth (2003:8) define SC as the "ability of individuals and households to secure benefits by membership of social networks". SC is seen as a key factor of production which enables the poor to empower themselves. Thus SC is seen as an important factor in a country such as Uganda where formal institutions for enforcing contracts and protection of rights are weak (Smale *et al* 2007). Thus, investing in social networks and other types of associations benefit the people and this is SC them. Muriisa and Jamil (2004)

quoting Putnam (1995) indicate that a core ingredient that sustains SC is the trust between and among the people and the groups that facilitate cooperation and coordination for mutual benefit. All those that are involved or are active in the networks do benefit from the association.

There are two schools of thought on conceptualisation of SC. One thought is the SC as embedded in society where the most dominant idea is that SC is embedded in society represented by mutual trust, solidarity, and participation in associations (Muriisa and Jamil 2004). With increasing SC in the community will mean also healthier, safer, more employed, and hence happier the community will be. The central theme in this approach from Putnam's *Making Democracy Work* (Boix and Posner 1996) where more SC meant better government performance. That is the ability of people in society to cooperate affects the performance of government institutions. A second school of thought is SC as an investment of (welfare) institutions which refer more to the Scandinavian welfare model. It argues that SC in Scandinavian countries can be explained by the way welfare policies are formulated and implemented (Muriisa and Jamil 2004). Here state institution matter for the generation of SC. Here countries have an interventionist nature involving itself in the provision of public service. He states here are concerned with good governance, structuralist in nature, and focus on role of formal institutions in mobilising SC. The mutual relationship between the state and the people are built on trust.

These two schools of thoughts may not mirror well the social situation in Uganda. Some studies indicated that SC is embedded in society, although studies from the UNAIDS in 2001 indicated that social unity and social support was eroded with the onset of HIV/AIDS (Muriisa and Jamil 2004). Uganda is unable to adequately provide for extensive welfare services due to incapacitation of state institutes.

### **2.3 Empowerment and Eradication of Poverty**

The history of empowerment dates back to the 1960s particularly in the Afro-American Civil Rights Movements, Women s' Movements, and Paulo Freire's theory based on development of critical conscience (CWD 2007:9). The concept of empowerment existed also long before this time period from the times of anti-imperialists and political struggles on earlier concepts



of equality, justice and freedom. Further, women's rights for equality are enshrined in international agreements such as the Fourth World Conference, the Beijing Declaration Platform for Action – and agenda for women empowerment (UNDAW 2010).

Empowerment as a term has faced uncertainty as to what it exactly means for some scholars. Many literature on the subject indicate uncertainty in its definition and when and how to use the term. But there is an agreement that empowerment is a multi-dimensional social process whereby individuals can steer their own destiny, in their communities as well as in the society they live in. Through empowerment, they can make decisions on issues that are important to their lives. Further, empowerment exists at individual, group, and community levels and as a result of the processes that develops over time. This processes forms of collective actions and social movements created as a result of social mobilisations. The different levels in a given society are interconnected especially between individuals, groups, and community. They need each other if they have to grow since all have a common purpose and goal. This common purpose and goal are the fabrics that hold them together.

The World Bank defines empowerment as *'the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes'* (WB 2010). It further elaborates that empowerment is the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable those institutions that affect their lives (WB 2010). While the United Nations (UN) defines women's empowerment as having five components: *women's sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives, both within and outside the home; and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally* (UNDP 2008, Boender *etal* 2002). Others well-known authors like Kabeera (Malhotra 2003) who define empowerment as *'the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them.'* Empowerment is a bottom-up approach to development unlike capitalism's approach of top-down. So to be able to be able to achieve these components mentioned above, they have to fight for it. This is done by mobilizing and the affected population into CAs and SMs. Thus, Boender (2002:2) quoting Friedman (1992) and Chambers (1997), by bringing in the poor and the disenfranchised into the management of a community and involvement in development processes, will enhance growth of civil society



and participatory development methods at both macro and meso levels of society leading to empowerment. This would then be the strategy to achieve through the processes enhanced. This can be referred to as participatory rural appraisal which is a methodology for interaction with villagers, understanding them and learning from (Mukherjee 2003). This approach encourages villagers to put forward their views on issues and enabling them to do their own analysis with the intention of using such learning. This involves a set of principles, a process of communication and a menu of methods (Mukherjee 2003).

The road to empowerment involves counteracting negative social constructions to enable the affected parties to realise capacity and the right to act and have influence. Rowland (1995:103) suggests three dimensions of empowerment, one, being “personal” where empowerment is about developing a sense of self and individual confidence and capacity, and undoing the effects of internalised oppression; two, “close relationship” where empowerment is about developing the ability to negotiate and influence the nature of relationship and decisions made within; and three, “collective” where individuals work together to achieve a more extensive impact than each could have achieved alone. Here the CA may be locally focussed, for example, at village level or neighbourhood or even institutional at national level.

In this paper, equipping women or supplying them with an ability to be involved in income generating activities in non-governmental organisations would give them an opportunity to be economically empowered. Empowerment has been viewed by many as being synonymous with women rights without spelling what the term’s actual contexts are. As a process, empowerment confronts the fundamental postulation about how issues are and how they can be, just like power, in assisting someone else, realizing or accomplishing something. To unravel and have a clear comprehension of the concept of empowerment, there is a need for broad understanding of the concept. The concept of empowerment has as its central factor in the idea of power, and that empowerment depends on two factors (Czuba 1999). The first assumption requires that power can change, failure of which would mean that empowerment is not likely. The second assumption is based on the thought that power can expand to show common individual experiences rather than how power is conceived in thought.

Max Weber (1946) defines power as “*related to our ability to make others do what we want, regardless of their own wishes or interests*”. Meanwhile Mintzberg (1983:4) defines power as “*capacity to effect (or affect) organisational outcomes*”. The concept of power is useful for understanding how people are able to influence each other in organisations (Yukl 2006:146).

Power involves a party (target) being influenced by another party (agent). It is unthinkable that power can be influential without a target. The goal of power is to effect a change in behaviour resulting in influence of that behaviour. It is not all about control and domination. Although power seems to be synonymous with politics, it is not what is gets done that matters but who gets convinced (Mintzberg 1983). Power can also be seen in another light like in the case of rural women engaged in activities that can bring them into an accord to achieving goals of better life. That is improvement in the quality of their lives. Power is then seen to be shared among the rural poor in mutuality in collaboration with each to able to move a whole group together (Kreisberg 1992:62). And since power is constructed in relationships which can change over time, it then makes sense to regard empowerment as a significant and meaningful concept. Pierre Bourdieu developed a distinctive theory on symbolic power that addresses important topic relations between culture, social structure, and action (Swartz 1997:6). The struggle for social distinction, regardless of symbolic form, power is fundamental dimension of all social life argues Bourdieu and stands at the heart of social life (Swartz 1997). For power to be successfully practiced, it has to be legitimised. He argues also that cultural socialisation places individuals and groups within competitive status hierarchy where they compete for scarce resources, how they are symbolically classified, how individuals pursue their interests within given fields, and how strategies in the process of gaining control over these resources actually end up in stratifying them socially. He wanted also to create a science that is applicable to all societies, of social and cultural reproduction of power relations among individuals and groups (Swartz 1997). Karl Marx's differentiated essential power from political power where essential powers is for his use while being subjected to influence of political power exercised by the elites. Marx's theory asserts that societies divided into classes of the oppressed and the oppressors who remain in constant opposition to one another. Bourdieu agrees with Marx on that cultural practices function to legitimate and perpetuate class inequality and points out that symbolic dimension of social life is results of a more basic component of social life (Swartz 1997). Bourdieu also agrees with Marx's distinction between infrastructure and superstructure where certain historical superstructure such as culture, ideology, religion, and politics can obtain relative autonomy from the infrastructure to play a dominant role in determining class relations.

Who kind of power structure and power relations exist in Uganda? Since Uganda's constitution provides for equality between men and women and for affirmative action where there is an absence of it, one would expect that in reality this is practiced. But there is also the customary law which in many cases where gender is an issue customary laws take precedence, thus precipitating gender inequality (Mugenyi 1998). Ugandan culture generally is patrilineal and the paternal family and kin-members have control over assets and wealth. Religious institutions emphasises the man dominating over the woman, and an educational system that stereotypes what boys and girls based on traditional roles reinforced by state ideology through state policies and the legal system (Mugenyi 1998). With patriarchy deeply rooted in the Ugandan value system, challenging it means challenging the core values and beliefs. The policy-makers are mainly men and a few women. Both these men and women do not seem notice any form discrimination. In rural areas women represent contribute the biggest share of labour force in the agriculture in Uganda, while men heavily represent the main labour force in industry and services (Blackden *et tal* 2006). Yet it is said that women's contribution is an understatement when it is pointed out that half of Uganda's national product is a contribution of about half the men and half the women each. About 86 percent of the Ugandan population live in the rural areas. About 77 percent are employed in rural labour force (Blackden 2006), while 70 percent of those that work in agriculture comprise of women indicating that women experience unequal access to and control over important productive resources such as land limiting their ability raise productivity or even move out of the subsistence agriculture (MoF 2010:19). Lack access micro-finance is another obstacle. Therefore, the power structure does not favour women and power relations leave most women out. This explains why women are referred to as the weaker sex simply because they are seen as such. They can be subjected to violence, abuse and denial from ownership of property. This is perpetuated by both cultural and constitutional laws. Women who make money risk losing all that money to their husbands or subjected to use all that money to provide for domestic needs. They have no say in it. Even political power is oozed out to women in doses. Men dominate both political and economic power. Very few women allowed to exercise control freely.

Many disciplines share the construct of empowerment that include areas in community development, economics, social movements and organisations to mention but a few. This means that it takes many different forms in its practice than when defined on paper. Understanding empowerment has not been easy as it is often subjected to debate both

theoretically and in action as it is more often assumed than explained or defined. Rapport (1984:2) believed that the idea of empowerment is uniquely powerful as a model for policy in the field of social and community intervention.

There are a number of conceptual frameworks on gender analysis that are used to explain the phenomenon of 'empowerment' and its relationship to socio-cultural, political and economic links to gender in a particular society and to development issues. This research paper will examine empowerment being achieved through income generating activities by women in rural Teso in the post-conflict context as a means to improve quality and conditions of their lives. The improvement of life quality can be measured or seen through change of certain indicators such as health, better nutrition, ability to pay scholastic material for their children, change in social and gender roles, and better purchasing power by the women engaged in IGAs. This then means that IGAs has to not only to be seen as a means to achieving empowerment, but also development which in turn results reduction of poverty.

Development as concept has many facets in different phases in time. It is interesting linking empowerment in a development context. Lack of resources and formal power can make it difficult for the rural poor to achieve empowerment. E.H McWhirter offers a definition of empowerment with specific focus on development as "a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to make choices and to control resources which will assist in challenging and eliminating their own subordination" (Rowland 1995:104). Srilatha Batliwala suggests that development is still being done for women and exclusive focus on economic activities does not automatically create space for women to look at their role as women or even other problematic aspects of their lives (Rowland 1995:104). Although one would also generally define development as sustained improvement of a population's standard of living or welfare (Anriquez and Stamoulis 2007), sustainable development would be defined as paths of progress which meets the needs and aspirations of the present generation without compromising the ability of future generations to meet their needs (Brundtland 1987). In the context of this thesis and understanding of development as defined above, it would be viable to present a definition of rural development as development that benefits rural populations (Anriquez and Stamoulis 2007). This seen in the light of rural population being dependent on agriculture for their survival and the poverty that afflicts them. Although the idea of sustainable development was launched more than two decades ago by the Brundtland Commission in 1987, poverty still persists in developing countries. Poverty still remains "a

massive global outrage” (Adams 2009). Its reduction is has been now been ingrained in the Millennium Goals, in fact, as the first Millennium Goal to be achieved by 2015. Therefore, to enhance development that is sustainable, poverty must be reduced especially in the rural population. Although Uganda has a poverty reduction policy known as PEAP referred above (refer to page 21), progress has been slow.

Uganda is one of the low income earners in sub-Saharan Africa and among the poorest in the world. However, in recent years she has improved on her economy. Poverty in Uganda is more pronounced in the rural areas, particularly in the north and east of the country (Freeman and Ellis 2005). This in turn contributed to food shortages, child malnutrition, frequent illness, high rates of HIV/AIDS and widespread illiteracy (Freeman and Ellis 2005). This is compounded by the fact that most women in the rural areas have either or little education. Today, the situation is slightly better according to the recent Millennium Goals Report (2010) released by the government of Uganda including free universal education. Although the government has even embraced decentralisation and cross-sectral approach to rural development with strong focus on poverty reduction, there is debate even now if there has been any effect on the rural population as there is trickle effect seems not to work (Freeman and Ellis 2005). This is evidenced by slow and sometimes absent poverty reduction in the rural areas. This brings back the resulting SAs and SMs by the rural population to try to take charge of their own destiny as government institutional programmes and measures do not seem to reach them. It also explains why there many NGOs and other community-based organisation in existence in Uganda either targeting the rural areas or those that are started by the rural population themselves.

## **2.4 Income Generating Activity**

In post-conflict situations, economic activities that have become popular among women and among both National Non-Governmental Organisations (NNGOs) and International Non-Governmental Organisations (INGOs) (more commonly referred to simply as NGOs), are now referred to as Income-Generating Activities (IGAs) an anthem for attempts to empower women economically. But what exactly are IGAs?

There has been a surge in initiating small-scale businesses for women, cooperative undertakings, job creation schemes, credit and savings groups, training programmes financed by either through micro-finance or funds donated for these purposes. These initiatives are

referred to as income-generating activities (IGAs). According to Albee (1994), IGA is defined as those initiatives that affect the economic aspects of peoples' lives through the use of economic tools such as credit.

Unlike IGA, livelihood is defined as the combination of all activities developed in relation to the resources that permit households to cover their needs in order to continue surviving and developing (ACF 2006:10). IGA helps vulnerable populations cover their basics needs and food supplies in a sustainable manner through income they produce (ACF 2006:13). In other words, households can increase their purchasing power through improved economy. The subject of study here is the income-generating activities that Teso women are engaged in to achieve empowerment. Supporting women's productive activities is now a fundamental approach to empowerment and as a bottom-up approach to gaining control of their destiny. The trickle-down or top-bottom approach has not worked for the rural poor in developing countries (quote). Welfare-oriented approaches were common in the 1970s, but at the end of the decade moves towards larger programmes developing more considerable IGAs began to be implemented (Albee 1994:3). However, mid-1980s indicated that women who received funding for their IGAs were failing to raise their income levels (Albee 1994:3), and by the end of the decade many agencies got disillusioned with IGAs as an approach to dealing with income issues for the rural woman. About 1990 there was a change in the modus operandi where small-scale businesses being run by women showed evidence of being more successful in their business activities (Albee 1994:4). Giving credit access to rural women was seen as a key to positive economic and social benefits.

About 39 percent of businesses are appropriated by women in Uganda (Blackden *et al* 2006). But in the villages, this proportions sinks tremendously. Uganda has less private credit (6 percent of GDP) than the median country in Sub-Saharan Africa (12 percent) (Blackden *et al* 2006). Between 2000 and 2006, the lending rates remained very high hindering public sector development. Women entrepreneurs in Uganda face gender bias in accessing credit and receive only about 9 percent of the total credit available. However, women have access to informal credit form more referred to as microfinance. There organisations that specialise in lending out money and mechanism for paying back usually is worked out. Women through their organisations can also raise money on their own. One common approach is the use of revolving fund whereby all members pool equal amount of money and gives it all to one member to use for her immediate needs and other needs (refer to chapter 4). This process takes turn until everyone has received money. This can be every week, fortnight or month.

Members can also open accounts where remittance money is kept every month for use whenever an emergency arises. In TEWPA, as will be seen, proceeds from certain collective sales are also pooled and kept for the organisation's use.

Blackden *et al* (1997:47) suggest that there are number of factors that result in bias of women from not accessing credit in Uganda. Firstly, institutional barriers hinder women from, for example, opening a personal bank account without her husband's signature would mean she could not open an account. Secondly, the use of land as collateral in accessing credit blocks women out since the majority does not own land. Thirdly, Ugandan financial institutions accept assets such as book debts, merchandise, stock, and machinery as collateral. Those that do not have fixed assets collateral and not registered companies cannot access credit. Thirdly, women have no information about formal credit. Therefore, microfinance institutions see women as sound risks with high repayment rates. Fourthly, women have limited knowledge about the information on what is required to obtain credit from formal institutions.

Women are more likely to engage in IGAs because of the role assigned to them and lack of competition with men. Men have a quite defined role for livelihood than women traditionally do. For women who engage in IGAs, sometimes realise that in addition to participating in IGAs, they have to come home and do the domestic chores as well as use their income to finance their requirements. Men then keep their income for themselves knowing their wives would handle all domestic concerns. In the TEWPA case, many men had lost their livelihoods which was cattle-keeping and had to depend more on hand outs and the creativity of their wives.

## **2.5 Approaches to Gender, Women and Development.**

Development for women has been an on-going process which seen approaches to it change over time. The word development can be seen to mean "the production of social change that allows people to achieve their human potential" (Adams 2009:5). Development affects women and men differently which in most developing countries have depending on the culture of their society. Women's division of labour and rights influence how women are able to effectively participate in development processes. Women generally are excluded from landownership rights and have no control over resources such as land-use and access to improved agricultural methods, as an example (Momsen 2004). Gender as a word is

sometimes misunderstood and used to mean only women although, socially, it is a notion by which women and men are identified. That is the notion of masculinity and femininity. Gender relations is another socially constructed relations between women and men has played a role in the way balance of power between men and women as dictated by development policies in a given society. Gender roles have been socially assigned in cultural norms of different societies to suit the different sexes of female and male. This involves household tasks and certain types of employment socially assigned men and women (Momsen 2004). These roles become more flexible with changes as a result of economic changes. These roles have a wide variation depending on which part of the world one comes from.

In Uganda, progress and strengthening of women in relationship to development, is supported by government policies. These policies are meant to propel women's position economically by raising the value and productivity of their labour and by giving them access and control over productive resources (Mugennyi 1998). Productive resources mean land, information, credit, capital, fertilizers, seeds, tools, energy, education (skills), and so on. Although Uganda's constitution provides for equality between women and men, that is, ban sex discrimination, guarantee gender equality and mandate affirmative action in favour of women who are marginalised because of their gender, in practice there is a lot to be desired (Blackden *et al* 2006). In addition to the constitution, the Uganda government has also signed various international conventions in support of women. There are also statutory bodies such as the National Women's Council and the Equal Opportunity Commission that provide support to the Uganda Constitution. Further, the government in Uganda has been in the process of putting into effect the international and constitutional obligations which include the National Gender Policy (1997) and the National Action Plan on Women (1999). In large part, putting into action Uganda's legal framework on gender issues has remained a big hurdle to manage (Blackden *et al* 2006). Although there has been remarkable achievement for women in improvement of their economical status, and national programmes for them, life situations for women in the rural and remote areas have largely felt no effect. Programmes such as "Bwona Bagagawale" or "Prosperity for all" were meant to uplift the poorest families in the rural villages and especially targeting poor women. The uplifting women from poverty have not had the desired effect expected due to either poor management of these programmes or due to corruption whereby money disappears along the way. These programmes are financed by the government of Uganda. Women in development (WID), women and development (WAD), and gender and development (WAD) have been used in various stages and capacities and



levels as approaches to involving women in developmental activities to uplift them from their severe disadvantaged position of poverty. Women in Uganda still need to be empowered further and supported to address the issues of poverty, and involving women at the centre of poverty eradication interventions or strategies. As will be seen later as explanation is given using the GAD approach, women need support also on other areas of their lives such as the issues of reproduction and health.

There are a good number of theoretical approaches or concepts that discuss women, gender and development. Women and development came to the forefront of development process from much of the 1970s. Before 1970s, development was thought to affect men and women in the same way (Momsen 2004:11). It came to be realized that the trickle-down effect had no effect on poverty since productivity was likened to cash crops and not women's work (Momsen 2004). Meanwhile Sweet (2003) describes development roles played by men and women in production from subsistence-based economy to cash-based by men whereby women carried on with subsistence exposing them to dependency on men for money and goods (Sweet 2003). There has now been a fundamental shift in the perceptions and approaches to women involved in discourse and policy in developmental issues. This follows a realisation that the distribution and equity of benefits did not reach everyone as previously assumed and played a central role in development theory. It was research in developing countries of women that challenged the most fundamental assumption of international development by adding a gender angle to the development process study. A fresh theoretical approach to the development process was demanded at this point. Three distinct schools of thought emerged: Women in Development (WID), Women and Development (WAD), and Gender and Development (GAD). WID, being the oldest approach of three, came about as a result of development concept failing and systematic search for root-causes of women's disadvantaged position. More practical contemporary solutions that are realistic had to be found.

It was in 1990 Eva M. Rathgeber who first wrote her perspective on WID, WAD, and GAD that gave a new approach and meaning in the examination of different frameworks and analysis of gender and the process of development (Rathgeber 1990). Meanwhile, Elizabeth Sweet (2003) presented five other frameworks that included Exploitationist, Marginalist, Women and the Environment and Development (WED), Marxist Feminist Development, and

Post-modern Feminist Development. The approaches that are discussed in this thesis consists of the three perspectives of WID, WAD, and GAD.

### **2.5.1 Women in Development (WID)**

WID as an approach took root in the 1970s which marked the raise of women's movements both in Western Europe and North America and during the UN International Year for Women and the International Women's decade (1976 – 1985). This resulted in the creation of women's ministries in many countries and institutionalisation of WID policies in governments, donar agencies and NGOs (Momsen 2004). The term WID was first used by the Women's Committee of Washington, DC, chapter of the Society for International Development which was a network of female development professionals in their attempt to bring policymakers' attention to Ester Boserup's publication in a paper titled Women's Role in Economic Development (1970) on Third World development issues. Boserup's perspectives pointed out the sexual division of labour in the agrarian economies (Rathgeber 1989). The WID approach was later adopted by the United States Agency for International Development (USAID), and the periodic UN Conferences for Women, like one held in Beijing in 1995, gave a high profile to policies to improve women's educational and employment opportunities, political representation and participation, and physical and social welfare. These conferences also fostered the internationalisation women's movement. So the aim of WID was to integrate women's contribution to the economic development through focusing on income generated from projects by women (Momsen 2004:13). But this approach failed to live up to expectations as most income-generating projects realised marginal successes. The assumption was that women of the South (countries in developing countries most of which are also found in the Southern Hemisphere) had enough time to carry out these projects. On the contrary it only became more of a burden for them as they had already the domestic chores to take care of also. This left out women from the mainstream development and treated them identically, and in addition, it ghettoized the WID group within developmental agencies (Mosmen 2004).

As a result of the exposure of this negative development of the WID approach, concerted efforts were made to rectify this anomaly. By 1980s, WID promoters shifted to showing that development efforts were losing out by ignoring women's actual or potential contribution (Momsen 2004).

### **2.5.2 Women and Development (WAD)**

Due to disillusionment with WID approach which evolved based on use of modernization theory, WAD appeared as a movement in the mid 1970s. There is no clear line of demarcation from WID to WAD in this period. WAD builds its theoretical base partially from dependency theory with no specific attention to gender (Rathgeber 1989). But WAD is based on neo-Marxist feminism which recognize that the structure of production determine the inferior status of women. Modernisation theory having had little effect in solving the problem of the women in the South, gave room for WAD to fill the vacuum by starting the WAD view that women have always been an integral part of development process (Rathgeber 1989). The WAD perspective maintains that to integrate women into the development process, the focus should be on the relationship between women and development rather than on strategies for the integration of women into development. The WAD approach also acknowledges that men from the South are affected by the structure of inequalities and exploitation within the international system and supports focus on analysis of both sexes holistically (Rathgeber 1989). The WAD gives little attention to gender differences within classes, and lumps women together without due consideration of without looking at the class or ethnic differences between them in commonality with WID. In addition, the WAD has been on a one-track mind-set at looking at the women's involvement in development process in the productive sector ignoring the reproductive side of women. Both WID and WAD overlooked the fact that the women were overburdened by other activities in their lives, thus interfering with the income generating activities (Rathgeber 1989). This led to women in the South to protest during the 1975 UN Women's World conference in Mexico City to reject the standard by which feminist white women used on gender equality because it lacked developing countries' perspectives. Rather ways and means of overcoming poverty and overcoming the effects of colonialism as more important than equality (Momsen 2004).

### **2.5.3 Gender and Development (GAD)**

The GAD came to being in the mid-1980s as an alternative approach to the earlier WID approach rooted in socialist feminism bridging the vacuum created by the modernisations theorists. It does this by linking relations of production to the relations of reproduction and embracing all facets of women's life (Rathgeber 1989). The theory identifies the social construction of production and reproduction as the basis of women's oppression and has focussed attention on the social relations of gender, questioning the validity of roles which have been ascribed to both women and men in different societies. The GAD was more pre-

occupied with “gender” rather than “women” as a basis of social construction to gain a more critical examination of the category of women and also women’s relationship to men. So GAD challenged the orthodox Marxist claim that it is only class analysis that could explain the oppression of women (Pillai *et al* 2009). Apart from the change of approach, the GAD was also a challenge to the development process holistically. While the WID approach from a politics of access perspective, emphasized women getting into development programmes, the GAD emphasized the redistribution of power in social approaches (Pillai *et al* 2009). The WID treated women as a homogeneous group and stressed the influential significance of differences of class, age, marital status, religion, and ethnicity or race on development outcome (Momsen 2004). GAD is also emphatic on direct challenge of male cultural, social and economic privileges by giving women the same opportunities as men in social and economic gains from the same resources.

The GAD approach draws three points of departure from WID. The focus from women to gender identifying the unequal power relation between men and women; second, the social, political and economic structures and development policies are re-examined in the light of gender differentials; third, it acknowledges that by achieving equality and equity will demand transformative change in gender relations from household to global level (Pillai *et al* 2009). Another focus that is also very alive in Uganda today is the GAD perspective on the strengthening of women’s legal rights, including reform on inheritance and land laws because of the confusion caused by the “co-existence of customary laws and statutory legal systems in many countries” (Rathgeber 1989:13).

With the change of direction from WID, WAD and now GAD, development programmes now focus much on the politics of gender relations and institutional re-structuring and not just on equality of access to resources. Gender mainstreaming appeared also as a major strategy for action at the back of these initiatives. It was first formulated as transformative strategy to achieve gender equality at the Fourth World Conference on Women in Beijing in 1995. Gender mainstreaming is define as the process of assessing the implications for men and women of any planned action, including legislation, policies and programmes, in all areas and at all levels (Pillai *et al* 2009:16). It is a strategy that considers concerns and experiences of both men and women integrating it into the design, implementation, monitoring and evaluation of policies and programmes in all political, economic, and social arenas where all share equally. The GAD also goes further to not only design intervention and affirmative

action strategies for women, but also leads to re-examination of social structures and institutions, and to loss of power by elites.

## **2.5 Capacity-building**

Capacity building is an ongoing process through which individuals, groups, organizations and societies enhance their ability to identify and meet development challenges (CRS 2010)

Capacity Building is not just training but also includes human resource development, how people are equipped with understanding, skills and access to information, knowledge and training that enables them to perform effectively. Secondly, organisational development, the elaboration of management structures, processes and procedures are not only related within the organisation but also how the management of relationships between the different organizations and sectors (public, private and community) are nurtured. Thirdly, it includes also institutional and legal framework development, making legal and regulatory changes to enable organisations, institutions and agencies at all levels and in all sectors to enhance their capacities.

Capacity building is needed because the issue of capacity is critical and the scale of need is enormous, but appreciation of the problem is low. The link between needs and supply is weak; there is a lack of realistic funding; there is need for support for change; training institutions are isolated - communications are poor; and development of teaching materials is inefficient. Further, alternative ways of capacity building are not adequately recognized.

The needs for capacity building are always changing. There are no ready solutions, and any programme must be appropriate for the local situation and organization. Local government, communities and NGOs are usually the main clients, but central government and the private commercial sector also need support. Community groups, often with strong NGO support, need to improve their capacity to plan, organize and manage their neighbourhoods.

Departments of local government play an increasingly important role in enabling community groups to enhance their capacities and effectiveness.

There are very direct implications for agricultural education in the area of human resource capacity building since by definition the term (and the process) has education, both formal and non-formal, at its core. In its broadest interpretation, capacity building encompasses

human resource development (HRD) as an essential part of development. It is based on the concept that education and training lie at the heart of development efforts and that without HRD most development interventions will be ineffective. It focuses on a series of actions directed at helping participants in the development process to increase their knowledge, skills and understandings and to develop the attitudes needed to bring about the desired developmental change.

Another essential mechanism for capacity building is partnership development. TEWPA is NGO that works in partnership with other NGOs and institutions both privately and publically. Partnerships give her as a local NGO access to: knowledge and skills; innovative and proven methodologies; networking and funding opportunities; replicable models for addressing community needs and managing resources; options for organizational management and governance; and strategies for advocacy, government relations and public outreach.

In similar vein as development, capacity-building is concern with social and political relationships Eade (1997:23). As a result, Eade (1997) observes that it has to be viewed in relationship to the wider social, economic, and political environment, that is, governments, markets, and the private sector as well as CBOs and NGOs and other institutions right down to the community, household, and individual level. Capacity-building as an approach to development entails identifying inhibitory factors experienced by individuals in attaining their basics rights by recognising suitable means or tools through which to improve and make strong in order to overcome the root-causes of their exclusion and suffering. TEWPA recognised the disadvantaged situation in the Teso women who were once traumatised by war and poverty, and identified tools that could be used to get these women out of their exclusion and suffering by involving them in income-generating activities.

### **3.0 Research Methodology**

The objective of this research study is to show in which ways women in Teso who are members of TEWPA generated income through various activities generating activities to improve their status as well as how their organization has been influential in achieving this aspiration.

A scientific methodology is a system of explicit rules and procedures that provides the foundation for conducting research and evaluating claims of knowledge (Nachmias and Nachmias 2000). The main methodological approach to research can either be qualitative or quantitative. Qualitative research, on one hand, is a research strategy that usually emphasizes words rather than quantification and analysis of data (Bryman 2008:366). Being a research strategy, it is inductive (whereby theory is derived out of research), constructivist (whereby social phenomena and their meanings are being continually achieved by social actors), and interpretivist (a position requires the social scientist to grasp the subjective meaning of social action) (Bryman 2008). On the other hand, quantitative research strategy can be viewed that emphasizes quantifications in the analysis of data and theories that is deductive in approach to relationship between theory and research, integrated the practices and norms of the natural scientific model of positivism in particular, and embodies the view of social reality as an external, objective reality (Bryman 2008).

The qualitative approach was chosen as the appropriate research method for this thesis study to examine income-generating activities by the Teso women under the TEWPA organisation. The form of data collected was basically primary data and to a much lesser extend secondary data. These included open-ended structured interviews, focus groups and document analyses. In qualitative research the **constructionist** view is the main assumptive approach to interpret the world they live and work in by seeking to understand the subjective meanings of their experiences (quote).

#### **3.1 Qualitative Research Methods**

It is a means for exploring and understanding of the meaning individuals or groups ascribe to a social or human problem (Creswell 2009:4). Qualitative researchers attempt to understand behaviour and institutions by getting to know the persons involved and their values, rituals, symbols, beliefs, and emotions (Nachmias and Nachmias 2000:257). It is a broad study of

social phenomena. Qualitative research methods have about five main research methods associated with it. These are ethnography or participant observation, qualitative interviews, language-based approaches to data collection such as discourse and conversation analysis, collection and qualitative analysis of texts and documents, and focus groups (Bryman 2008:369). Nachmias and Nachmias categorises four research methods as direct observation, survey research, secondary data analysis, and qualitative research (2000:188).

In this research study, the qualitative methods chosen will attempt to answer the research questions that have been formulated. These questions are of importance in that they will assist and guide the research study in obtaining the right data to answer them. This research study will use mainly two qualitative data collection methods. These are the semi-structured and open-ended interview and the focus group method which often are conducted in combination during the interview process.

### **3.2 Semi-Structured and Open-Ended Interview**

In the semi-structured interview, the interviewer has a series of questions and that are in general form and form of an interview schedule but is able to vary the sequence of questions (Bryman 2008:196). Desai and Potter (2006:166) explain semi-structured interview as “which combine some structured questions to obtain basic information with others that permit more flexible answers to convey ideas or perceptions in an open-ended manner”. This being the main data collecting method, it also determined the kind of interview guide used. In this form of interview method, although the forms of questions asked follow a rudimentary form of interview guide found in structured interviews, the interviewees are allowed to develop their responses further than that suggested in the interview guide. This mixed format “makes them suitable for diverse range of situations (Desai and Potter 2006:166). Further, the interviewer has also leeway to ask “further questions in response to what are seen as significant replies” (Bryman 2008:196). This is what makes it open-ended.

The relative nature of this form of interview suits very well with the kind of data needed for this research. The moderately unstructured nature of the semi-structured interview and the room it gives, avails in-depths of what respondents think and view the life situations in their involvement in income-generating activities. This form interview gives that capacity to reveal a group of people, and also as individuals their point of view in a flexible manner. This being



a case study on a community or groups of people engaged in similar activities, this interview approach or method is best suited for it. There is an emphasis on generality of initial research ideas and own perspectives of the interviewee, greater interest in the interviewee's point of view, going off into deeper views is often encouraged for its possible relevancy, variation from schedule of the interview guide can happen, the researcher probes for richer and detailed answer, and the possibility of an interviewee being interviewed more than once in an semi-structured interview (Bryman 2008). The semi-structured interview method is time-consuming.

### **3.3 Focus Groups**

The focus group method is an interview with several people on a specific topic or issue. It is a form of group interview which consist of several participants (in addition to the facilitator or moderator), emphasis in questioning is placed on a particular and fairly tightly defined topic, and the intonation is upon interaction within the group and the joint construction of meaning. (Bryman 2008:473). Focus groups usually consist between 6 -10 people. I interviewed focus groups from only three of the four possible branches due to time and number constrains (at least in one of the branches). I selected 10 members from each of the three branches in Orungo, Usuk, and Tubur. The questions that were asked were same questions as in the interview guide. The aim was to find out what opinion they had if asked as a group the same questions asked in the other individual interviews.

### **3.4 Interview Approach**

The interviews were based on the research questions established earlier. Recruitment of interviewees followed consultations made with an important contact person and the TEWPA management. Having formulated the interview guide before hand, a copy was sent to TEWPA management for comments. TEWPA management in turn made contact with their branches in the various subregions of Teso to arrange for interviews of their individual members. In preparing for the interview, some basic elements were taken into consideration. I followed a general guide as suggested by both Bryman (2008) and Croswell (2009) on setting limits on the whats and hows of what to ask in the interview guide. Bryman (2008:442-443) suggests a certain amount of order on the topic area for the interview questions to flow well, but be ready

to alter order of questions during actual interviews; interview questions or topics being formulated in such a way to help answer research questions; language that is to be used should be comprehensible and relevant to the correspondents being interviewed; avoid leading questions; and ask ‘facesheet’ information that should be included in the interview guide of general kind (name, age, gender, etc.) and specific ones (position or occupation, number of years involved in the group, etc.). Some practical details that addressed can be, as a researcher, to make sure to be familiar with the interviewee’s settings or engage in behaviour of interest – this help in understanding what the respondents are saying in their own terms; use a good recording machine microphone (the researcher in this case study did not carry with him a recording machine!); interview respondents in a quiet setting (for clear recording) and private so that he/she is not overheard; prepare well for the interview with criteria as suggested by Kvale (Bryman 2008:445) such as being knowledgeable, structured, clear, gentle, sensitive, open, steering, critical, good memory, being interpretative, balanced, and ethically sensitive; and pilot interviews could be useful in preparing one especially if it is for the first time. In this study, a test interview was conducted at the TEWPA head-office whereby three TEWPA staff members were interviewed.

Creswell (2009:178) suggests the steps in data collection will include setting boundaries for the study, collecting information through unstructured or semi-structured observations and interviews, and visual materials, as well as establishing the protocol for recording information. To set the stage for issues involved in data collection, the researcher has to identify the ‘purposefully selected’ sites or individuals for the proposed study (Creswell 2008:178)). This in turn, will best help the researcher understand the problem and the research question. He identifies four aspects assessed by Miles and Huberman (Creswell 2009:178) as being the *setting* – that is where the research will take place, the *actors* – who will be observed or interviewed, the *events* – what the actors will be observed or interviewed doing, and the *process* – the nature of events undertaken by the actors within the setting.

The research study was planned to last approximately four weeks for the whole of January, 2010. Preliminary contact was made with TEWPA office three months before the actual field visit both directly and through a contact person in 2009.

### 3.5 Research Area

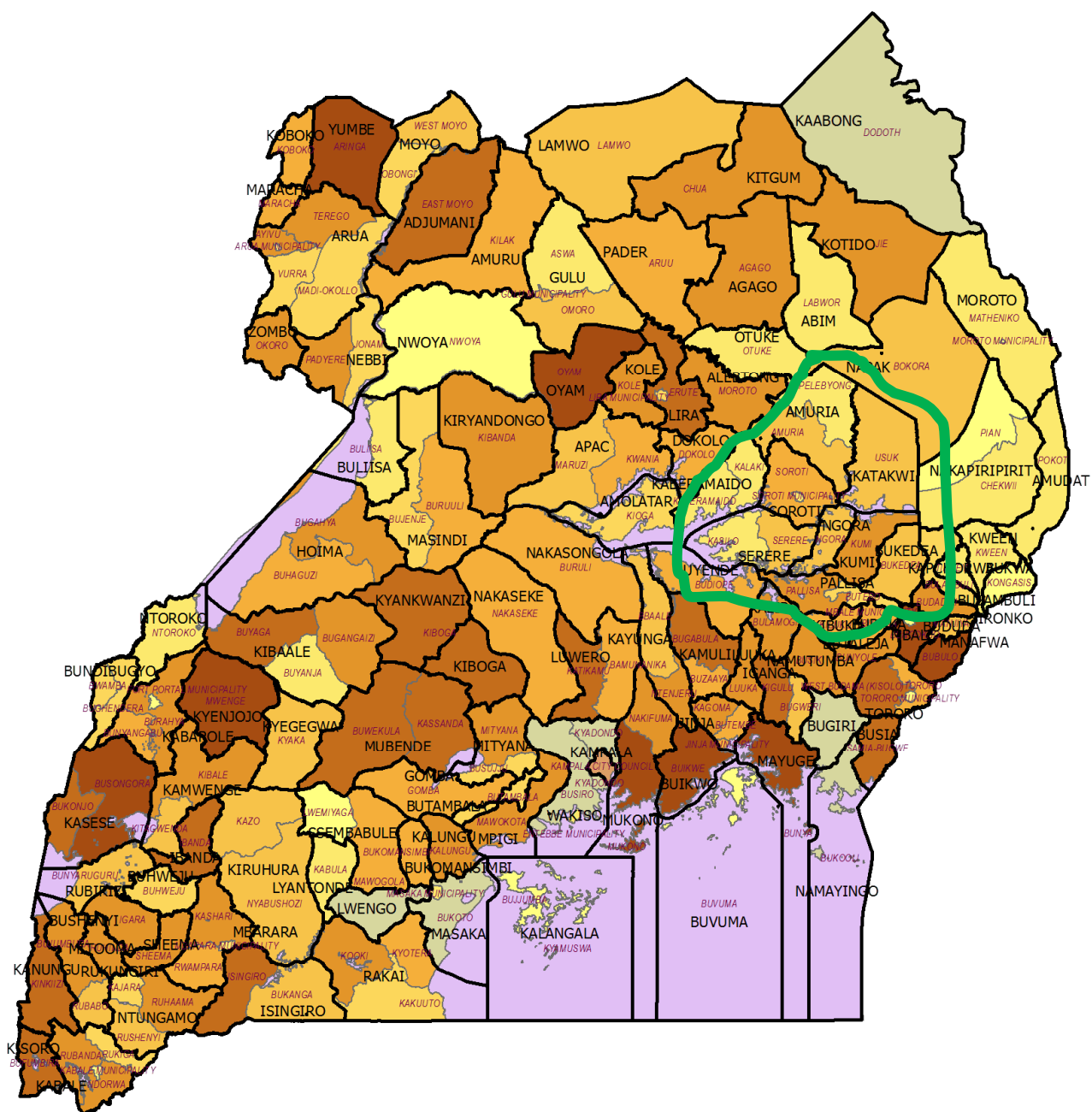


Figure 4: showing the subregions of Teso: Soroti, Katakwi, Kumi, Amuria, and Kaberamaido.

Source:

The area of research is to the eastern part of Uganda with its main town being Soroti. The area marked in green specifies most of the district the where the TEWPA women's branches are located. The area TEWPA operates under consists of five regions marked with the green circle in figure x and y below:

### 3.6 Sampling

Sampling is the process of selecting units (e.g., people, organizations) from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen (Tochim 2006). There has to be a population from which to choose for sampling to take place. Population is the universe of units from which a sample is to be selected (Bryman 2008:168). The sample is the segment of population that is selected for investigation. For sampling to take place there has to be a sampling frame created, that is the listing of all units in the population to from which the sample is to be selected. The method of sampling approach that has been used in this research study is a non-probability or non-random sampling approach, whereby random selection is not used. It is also purposive in nature. Within purposive sampling is quota sampling which is used in selecting people non-randomly according to some fixed quota (Tochim 2006), and it is a non-proportional in its method of selection. It is less restrictive, and in this method, you specify the minimum number of sampled units you want in each category as is the case here whereby the concern is more about having a minimum number to be interviewed.

This thesis paper being a case study, which is “a detailed and intensive analysis of a single case” (Bryman 2008:52), the sample is limited to the community of women described earlier engaged in income-generating activities in Teso sub-region. However, it suffices to mention that these women, although they have common activities as their goal, they are located in different areas in the sub-region. The variables in this study being women members and improved status, and the other indicators that will show that women have better quality of life as a result of being involved in the income-generating activities to achieve empowerment.

The method of sampling was done through selecting women participants from the group branches, and who were also accessible throughout Teso sub-region as respondents. The target was between twenty-five to thirty respondents in all the six branches of TEWPA in the sub-regions. From the six branches of the women group under study, only four sites were visited and interviews were conducted in all them. The respondents were chosen at random with no specific criteria. In Usuk county in Katakwi district which has about fifty members, about forty volunteered up for the interviews. But only 10 were selected at random with different backgrounds. In Orungo, Amuria district, there are up to 390 members. About 35 turned up for the interview. Here too, I interviewed 10 members who were also chosen at random. In Tubur, Kaberamaido district, TEWPA members have more than 100 members.

About 30 members volunteered for the interviews, but only 16 were interviewed. Last but the least was Arapai county branch in Soroti district where out of about 15 members, three respondents turned up for the interviews. In total 39 members from TEWPA branches were interviewed. This was more than the planned figures of 25 – 30 possible respondents.

### **3.7 Ethical Consideration**

In this study, ethical principles that are practiced in social research science were upheld. The obligation to respect the rights, needs, values, and desires of the informants in the study were met utmost respect. Sensitive information was treated with confidentiality as the interview later revealed. Participants in the study duly informed about the study and why it was important for them to participate. The research objective was objectives were verbally articulated and in writing to make sure that they are understood. It was also important that the participants gave consent to be interviewed and informed of data collecting tools to be used and activities involved. Further, verbatim and written interpretations and reports will be made available to the participants. In this study no tape-recording took place. In addition, participants rights, interests, and wishes were to be considered first when choices are made regarding reporting the data. And last but not the least, the final decision regarding the participant's anonymity rests with the participant.

Another ethical issue that came to light during the introduction of the interview and its purpose was whether the researcher was going to hand out money to them as participants in the data collecting process. It was made abundantly to the participants that the purpose of collecting data did not involve handing or disbursing money them in anyway. The study was for research purposes only. And that those that were participating do it only on voluntary basis, and not a service to be paid for.

### **3.8 Challenges in the Field**

There were a number of unexpected challenges that was met before, during, and after the process of data collection. Although a letter of recommendation was availed at the head-office, the branch office or group leaders had not received a copy from the head office approving my intention to interview respondents in those respective areas affected.

Arrangement of dates and time for the respondents to gather at their branch office or homes to conduct the interviews was daunting because it could take days to inform every member of the TEWPA group in each location as the members lived in scattered homesteads. However, the mobile phone was handy to some extent in rounding up some of the members. The whole process of informing the members depended very much on the ability each member informing the other to turn up for the interview on a specific day and time. The group leader could not achieve this alone. Postponement of dates to meet was experienced in some locations. This meant constant change of plans and revision of the financial budget situation for the researcher. It also involved cancellation of pre-hired transport and loss of money.

During the interview process, it was clear that some refreshment had to be provided since many had come far and had no immediate means of travelling home to have lunch and come back again. It was daunting also because the interviews took quite long and since I had to use a interpreter, even though I could understand the local dialect. The focus group also took a lengthy turn as each one had to say something.

It was clear in some cases where biases were experienced like having a strong leader who seemed to influence the way the interviewers could respond. This was eliminated by taking each interviewee aside out of hearsay of others.

There was some confusion as to which of the five branches of TEWPA women's group was to be visited in the field to carry out face to face interviews. But that was later ironed out and four of the five were decided upon.

In summing the experiences in the field, there were other problems experienced such as researcher fatigue, time constraints that were difficult to adjust or make flexible, limited time in the field depending what one arrived or when the respondents arrived, and travelling long distances on rough roads made the process challenging.

### **3.9 Conclusion**

It was clear from the onset of the field study that the research design and methodology that were used resonated well with the research that was to be carried out. Further, this method of investigation captured the right variables for investigation which otherwise could have remained invincible. By using an interview guide that was semi-structured and open-ended, detailed data was availed to the researcher by the respondents interviewed. During the

interview process, amicable respect for each was developed between the interviewer and the interviewee that also played a role in the personal engagement with each other. It was true too in the focus group discussion, a general feeling of what the women groups felt were expressed. It is the researcher's hope that these experiences reflect what other women experience in their daily struggle to improve on their life quality through empowerment.

## 4.0 Findings

### 4.1 General Background of the Respondents

The results of the interview showed that out of all those respondents who participated in the interview process ranged from 22 to 56 years of age. An overview of their marital status in terms of age groups are shown on the table 4.1 below:

Table 4.1. *Showing age group and marital status (% = Percentage)*

Marital Status Age Group	Married		Single		Divorced		Widowed		Total No.	Total percentage (%)
	No.	%	No.	%	No.	%	No.	%		
21 – 25	(3)	7.7	(1)	2.6	-	-	-	-	(4)	10.3
26 – 30	(6)	15.4	(1)	2.6	-	-	-	-	(7)	18.0
31 – 35	(2)	5.0	-	-	-	-	-	-	(2)	5.0
36 – 40	(3)	7.7	-	-	-	-	(3)	7.7	(6)	15.4
41 – 45	(1)	2.6	-	-	(1)	2.6	(3)	7.7	(5)	12.9
46 – 50	(7)	18.0	(1)	2.6	(1)	2.6	(2)	5.1	(11)	28.2
51 – 55	(2)	5.0	-	-	-	-	-	-	(2)	5.0
56 - 60	(1)	2.6	-	-	-	-	(1)	2.6	(2)	5.2
Total	(25)	64.0	(3)	7.8	(2)	5.2	(9)	23.1	(39)	100

Source: Interview guide.

Conclusively, table 4.1 indicates significantly high numbers of women who are married as 25 of the 39 interviewed of which the majority are in the age group between 46 and 50. Equally significant is the number of women between ages 26 and 30. Another significant observation is the number of women who are widowed. There are in total 9 women. This can possibly be explained in terms of the earlier war conflict in the region where either their husbands could have been killed or died from the HIV/AIDS infected to them by their spouses who had earlier been raped by the LRA.



Table 4.2. Table showing other types of statuses: Occupation, educational level, and TEWPA membership according to age groups.

Status Age Group	Occupation (p=peasant (farmer) B=Baker C=Chairperson b=business n=none)					Level Education (P = Primary, S= Secondary T =Tertiary, N=None)				TEWPA member (Y=Yes, N=No)
	p	B	C	b	n	P	S	T	N	
21 – 25	2	-	-	-	1	4	-	-	-	4
26 – 30	6	1	-	-	1	2	4	-	-	9
31 – 35	2	-	-	-	-	2	-	-	1	2
36 – 40	5	-	-	1	-	2	1	-	3	6
41 – 45	2	-	-	1	1	6	-	-	2	5
46 – 50	10	-	3	-	1	5	2	-	1	10
51 – 55	1	-	-	-	-	1	-	-	1	2
56 – 60	1	-	1	-	-	-	1	-	1	1
<i>Total</i>	29	1	4	2	4	22	8	-	9	39
<i>Total percentage (%)</i>	74.4	2.6	10.3	5.1	10.3	56.4	20.5	-	23.1	100

Source: Interview guide

In conclusion, table 2 above shows more on the respondents' backgrounds. Significantly 29 indicated that they were peasants the majority being in the age group 46 – 50 with 10 respondents. Equally significant is educational background indicating that of the 22 respondents with primary education as their highest attainment, 6 of them were from age group 41 - 45. Another significant feature in the table is the number of illiterates 9 in number. This may indicate accessibility of education is much more restricted for rural girls.

It is also significant to mention that most members recruited through mobilisation by TEWPA. In addition, there was a substantial number that had secondary level of education but about similar number that had no education at all. The table also shows that the greater number of women from the same age group was also married women.

## 4.2 Reason for Joining TEWPA

Table 4.3: *Reasons for joining TEWPA*

<b>Location Reasons</b>	<b>Orungo (10)</b>	<b>Usuk (10)</b>	<b>Tubur (16)</b>	<b>Odudui (3)</b>	<b>Total nr. (39)</b>	<b>Total Percentage (%)</b>
Economic	6	8	8	3	25	64
Improve health and education of children	6	7	6	3	22	54.4
Domestic Violence	1	-	-	3	4	10.3
To learn new skills	4	4	4	3	15	38.5
Counseling	7	-	7	-	14	35.9
+ HIV/AIDS status	8	10	13		31	79.5
Moral/Group Support (mostly those with HIV)	8	12	12	2	32	82.1
Find Peace and Conflict Resolution/Human Rights	3	2	4	1	10	25.6
Transport to access medicine, treatment, market	1	3	1	-	5	12.8
Rally Women together, Socialise, share ideas,	8	5	11	-	24	61.5
Educate Parents to send Children to School	-	-	-	1	1	2.6
Sensitise public on HIV/AIDS to reduce/eliminate stigma	-	3	-	-	3	7.7

*Source: Interview guide*

During the interview, respondents were asked the question 7 from the interview guide:

*“Why did you join TEWPA?”*

Table 4.3 also shows the total figures of what reasons the respondents offered for joining the organisation specific and independent of each other. A reminder is made here in that most of the respondents had more than one reason for joining TEWPA.

The most significant responses in the table indicate that the majority joined TEWPA because of moral support or group support (32) and due their HIV/AIDS status (31). Surprisingly, economic reasons came as a third most reason for joining TEWPA with only 25 of the 39 respondents interviewed. This could be due to stigma most which made women to get drawn into the membership for what shelter they could provide them.

### 4.3 Types IGAs TEWPA members were engaged in

Table 4.4: IGAs respondents were engaged in – Interview Question 8

<b>Location</b> <b>Activities</b>	<b>Orungo</b>	<b>Usuk</b>	<b>Tubur</b>	<b>Odudui</b>	<b>Total</b>	<b>Total (%)</b>
Rearing goats	8	-	1	2	11	28.2
Poultry farming	8	8	5	3	24	61.5
Rearing Cows	7	10	1	1	19	48.7
Piggery	1	-	4	-	5	12.8
Farming of food/Cash crops	7	3	6	2	18	46.2
Revolving Fund	4	10	8	3	25	64.1
Business: buying and selling fish, selling vegetables, buns, home-brewed beer, home distilled “Waragi (a gin)	-	3	5	3	11	28.2
Tailoring/Knitting	-	1	3	-	4	10.3
Baking	-	-	1	-	1	2.6
None	1	-	-	-	1	2.6
Total	31	34	30	14		

*Source: Interview guide*

Respondents interviewed from the four different locations or TEWPA branches were asked to state kind of IGAs they were engaged.

In conclusion, the responses gathered from the interview indicated that most of the members were engaged in contributing and participating in the revolving fund as activity. The revolving fund provided ready cash for each member to take care of their most pressing needs as well in boosting their engagement in the activities they are involved in. Poultry farming is an activity that respondents found as the next most popular activity they engaged in that gave them income in a shorter period of time when sold. Both keeping cows for their milk which

could be sold for cash and cultivation for cash crops as well as food crops had similar number of women engaged in them as IGAs. Goat rearing and business also had similar numbers engaged in them as an IGA. It was clear that the more popular activities indicated those activities that gave in more income and more stable as an activity. Keeping cows for their milk and for producing calves had to also to do with the culture of the people of Teso of cattle-keeping. Piggery was not as popular as they demanded a lot more responsibility and also needed more land from which to forage for food. Tailoring and knitting had more demand on skills that many respondents lacked.

#### 4.4 Benefits from IGAs

Table 4.5: Shows benefits from IGAs – Interview

<b>Responses</b> <b>Benefits</b>	<b>Total number of beneficiaries</b>		<b>Total in percentages (%)</b>	
	<b>Yes</b>	<b>No</b>	<b>Yes</b>	<b>No</b>
Income	29	2	74.4	5.1
Improved Living Condition	25	2	64.1	5.1
Better purchasing power (economic and social needs)	10	-	25.6	-
Able to pay scholastic needs for children, ie., education, books, uniform, etc.	17	3	43.6	7.6
Better nutrition (able to buy better food)	26	2	66.7	5.1
Reduced domestic violence and conflict	8	1	20.5	2.6
Better respect from family and community	29	3	74.4	7.6
Do you get any support from family, relatives or friends	21	8	53.9	20.5
Enough Income	1	26	2.5	66.7
Access to better Medical treatment	29	2	74.4	5.1
Able to buy Household Items, bicycles to carry activities	4	3	10.3	7.7
New skills Training/Education/Educate through Drama (ie. Skills in agriculture, animal husbandry, book-keeping, negotiations skills, counseling, public speaking, health education (esp HIV/AIDS, human rights, plan, advice, baking, etc.)	25	-	64.1	-
Office equipment	1	-	2.6	2.6
Peace of mind, focus, collective solutions to problems	5	-	12.8	-
Realised rights	2	-	5.1	-
Regained Hope	2	-	5.1	-
Advice, plan, and support	6	-	15.4	-

Source: Interview guide

Conclusively, from the distribution shown in the table, most benefits received showed three important areas in the lives of the respondents engaged in IGAs. These were income, respect from family and community (here is reminded that most of the members indicated being

HIV/AIDS positive, a status that was heavily smeared with stigma in their respective rural communities. Improved living conditions and access to better nutrition show improved indicators reflecting especially on those that have had poor health due to their HIV/AIDS status. Interestingly those that could afford scholastic materials for their children indicated a relatively low number. This could be explained by the fact that not all had children in school-going age. Meanwhile, also noticeable is the reduced domestic violence and only indicated that had not gone away. Another interesting aspect was the respect from family members and community and support from family, relatives, and friends indicating the increased tolerance as result of the contribution made by the respondents towards the family and especially their spouses resulting in the reduced domestic violence as indicated in the table 4.9.

## 4.5 Challenges

Table 4.6: *Challenges face by TEWPA members*

<b>Location Challenge Area</b>	<b>Orungo</b>	<b>Usuk</b>	<b>Tubur</b>	<b>Odudui</b>	<b>Total number</b>	<b>Total percentage (%)</b>
Funds	3	4	12	3	22	56.4
Communication (telephone/letter/lack of information)	1	-	-	-	1	2.6
Transport (to health centers, market, meetings, monitoring activities)	7	5	12	1	25	64.1
Medical Treatment (access and paying for)	2	5	11	-	18	46.2
Education for children	1	2			3	7.7
Treatment of animals/poultry being reared	3	2	-	-	5	12.8
Motivation	3	1	1	-	2	5.1
Difficulty in selling cash crops/animal/brew	1	1			2	5.1
Stigma over HIV status	3	1	3	-	7	17.9
Draught affect farming	1	-	-	-	1	2.6
Not enough Heifers to pass around	1	1	-	-	2	5.1
Building a TEWPA office	3	1	-	-	4	10.3
Weak Leadership	1	-	-	-	1	2.6
Meals at meetings	2	1	-	-	3	7.7
Poor attendance at Meetings and Late- coming	1	-	-	2	3	7.7
Poor attendance for Group Tasks	-	-	-	2	2	5.1
Group Conflicts/disagreements	-	1	-	-	1	2.6
No individual sharing of group sales	-	1	-	-	1	2.6
Land issues	-	-	3	-	3	7.7
Access to bank loans	-	-	-	-	-	

*Source: Interview guide.*



This was the most challenging part of the interview process. Despite many respondents indicating inroads in their engagement in the IGAs as TEWPA members, they were faced with numerous challenges that needed to be addressed to maintain their organisation floating.

Conclusively, drawing from the table above, this interview revealed that most of the respondents were concerned with problems of transport to the market or find means of transport to medical centers as being the most challenging. The next most challenging area indicated was funds, and followed by medical treatment. Funds are very important in sustaining the different programmes and activities at each individual branch. Likewise, medical treatment of most of the members who are HIV positive is important for their health. This is connected to transport facilities to medical centres or hospitals in acute situations. Even attending meetings meant travelling long distances on foot if one had no bicycle. Changing attitude of people towards these women infected with HIV indicates a significant change since a lower number of respondents indicated faced stigmatisation or mistreated because of their positive HIV status. Another interesting factor that came out is the challenge of a weak leader. Only one respondent “dared” to say so in one location. Those who saw providing education for their children as a challenge were also modestly low. Further is the observation that three respondents saw it as a challenge on land issues. I expected to hear more responses on the issue of land ownership, but again those that indicated so were also modestly low. This could be explained by the fact that most of the respondents interviewed were also married women members where the question of land ownership does not arise.

#### 4.6 Engagement or Membership in other GO, NGOS and/or INGOS

Table 4.7: Shows engagement or memberships of TEWPA members in other GO, NGOS and INGOS

Location Other Organisation	Orungo		Usuk		Tubur		Odudui		Aggregate Total	
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
Self-Help Africa	1	9	-	9	-	1	-	3	1	22
NAADS	1	9	-	10	16		2	1	19	20
Uganda Cares	6	4	-	10	-	1	-	3	6	18
Teso?	1	9	-	10	-	1	-	3	1	23
Akwenyutu PHAS	1	9	1	9	-	1	-	3	2	22
SOCADIDO	1	10	1	9	-	1	-	3	2	23
CIDI	2	10	-	10	-	1	-	3	2	24
TDO	-	-	3	7	-	1	-	-	3	8
Usuk Women Living with HIV/AIDS	-	-	1	9	-	1	-	-	1	10
NACOLA	-	-	2	8	-	1	-	-	2	9
International HIV/AIDS Alliance	-	-	3	7	-	1	-	-	3	8
LWF	-	-	4	6	-	1	-	-	4	7
World Vision	-	-	-	-	16	-	-	-	16	-
SACOS	-	-	-	-	16	-	-	-	16	-
Total										

Source: Interview guide

As conclusion derived from the tabular overview above, a significantly most respondents were members of at one other NGO working within their area of interests. The majority indicated that they were members of CIDI, SOCADIDO and TESO. Others indicated that similarly close in number in their members in other organisations. These organisations are both NGOs and GOs. There was also some indication by some of the respondents who hesitated to divulge clear information as to whether they were members of other organisations other than TEWPA. I understood this as a fear that members of jeopardising their chances or opportunities with TEWPA. Meanwhile, some other respondents, who acknowledged being members of other organisations, explained that they were members of other organisations because they could obtain what they could not get from TEWPA. For example, LWF provided cassava cuttings for planting and seeds for cultivation, something that TEWPA does not provide. TEWPA is aware of this fact and has even helped connected TEWPA Usuk

Branch to Action Fund, International HIV/AIDS Alliance, and National Community for Women Living with HIV/AIDS in Uganda (NACWOLA) to provide for extra funding and those needs TEWPA could not cover.

#### **4.7 HIV/AIDS Status of TEWPA members**

When I set out to carry out interviews of the women in the TEWPA organisation, I did not know about their positive HIV status. It was only during the interview process that I learned about it. Most of the respondents acknowledged the fact that they were HIV positive which quite surprised me at the honesty and openness of their health condition.

There was only one exception where all the branch members were not HIV positive. This was Odudui location or village. The most of women indicated that they were HIV positive. All those respondents interviewed from Usuk location acknowledged this fact. Of all those asked from the different locations, 31 respondents admitted to being HIV positive. Those that were infected said they had been infected by LRA guerilla soldiers who en-mass had raped them and as a consequence they were infected with HIV explaining their present status. Only about 8 percent or three respondents said they were not HIV positive. The rest of five respondents did not indicate which HIV status they had.

Conclusively, one could say that most of TEWPA members were HIV positive. Interestingly, many women who were not HIV positive and are interested in joining TEWPA have not done so for fear of being stigmatized as actually having been infected with HIV even though they were not.

#### **4.8 Focus Group Interviews**

There were four locations, but only three of the locations had sizeable that could be interviewed in a focus group. The three focus groups interviewed had views shown in following sub-chapters.

#### 4.8.1 Tubur Focus Group

The Tubur TEWPA branch had 10 members who participated in the focus group discussion. The chairlady and leader of the branch first responded to question number seven from the interview guide on how they joined TEWPA.

“We were first mobilized as peace animators to deal with conflict at home, that is domestic violence” she said. She went to say, “TEWPA started with an initial funding and went to start a village bank, piggery, poultry which later was sabotaged and burnt by people who did not like us because we were HIV positive, and did mixed farming”.

She also explained that they had other activities to engage their members such as music, dancing and drama. In addition, that when the Karamojong raided all their cows, and the LRA’s invasion had ended, TEWPA came to them and introduced the idea of peace. Most of them were victims of rape, torture, traumatized and had lost some of their children to LRA through abduction. Other members gave some their responses to the question asked as follows but I will indicate them only as numbers and not refer to them by their real names:

“TEWPA helped me after I tested positive with HIV, so I became a member”.

“I joined because TEWPA resolved domestic violence I was experiencing through conflict resolution”.

“I saw that TEWPA members were benefitting and joined because of status”.

“When I was raped by LRA, TEWPA counseled me and supported me as a group. That is why I joined TEWPA”.

“I joined TEWPA because of the educative talks they presented, and I was also HIV positive”.

“I first heard of TEWPA through attending a meeting in Soroti, I watched drama staged by TEWPA, and attended their conflict resolution training and then joined them”.

The rest had similar reason as some of the above on this question.

The next question was about what IGAs did they engage in. For this question all agreed on the following IGAs: Animal husbandry (including rearing cows, goats, piggery, and poultry),

village farming (or subsistence farming), revolving fund, savings bank, and seminar or outreach allowances.

On question 10 in the interview guide, was why it was important for them to engage in these IGAs. A unanimous answer was:

“We were rejected because of our positive HIV status from receiving aid or relief assistance”.

“We were also discriminated against by being denied micro-finance assistance and that is why we decided to pool money together starting with 200 Uganda shillings first every month”.

These are indications that they pushed to wall they had been pushed and had fight back regain at least some dignity and respect. They were faced with monumental tasks of looking after orphans, their children, providing scholastic materials to these orphans and children, obtain food to feed themselves while travelling to health-centers that were far away, and to obtain income they also had to knit so as to buy stationary for the office.

On the question 11 in whether the IGA income given enough money, the answer as follows:

“The income is not enough because we are 45 active members and only 27 got heifers. I am not able to purchase all my needs, and I have to cloth orphans, provide threads for table clothes, I have to buy scholastic materials such as uniforms, and follow up with health treatment because of my condition”

“Somehow. I used to buy goats and cows”

“I use my income to buy cabbage and sell them in turn to earn more money”.

“I have not yet got any income”.

This shows that some income was received as a result of the IGAs members were engaged in but were not able to cater for all their needs.

Question 12 was about whether the income from the IGA projects improved living conditions, education of their children, better nutrition and therefore health, reduced domestic violence. A unanimous answer was as follows:

“Yes we do get an income from our projects. We were also listened to, generally gained respect from the community and from their husbands (for those who are married), but we still experience problems when it comes to the issues of land finance”.

With income earned from the economic activities respondents were engaged in, they were able to improve their living standard which won respects from both the community and their husbands.

Question thirteen is asking the participants about what challenges as women engaged in IGAs are facing. Here also a unanimous answer was given as follows:

“We cannot get loans from the banks, it is difficult for us to save money because of the high cost of treatment, micro-finance is not accessible for us, we have little money and lack capital, transport constraints, illnesses and sicknesses are a constant problem for us; and we have land issues because other people want to grab our land because they think we are going to die and that they do not get money we HIV positive people take all the money”.

“Our children are discriminated against because of our HIV positive status”.

This is an indication of the barriers women face generally and particularly in the rural areas whereby their access to credit financing is limited and access to transport being difficult mainly because of the remoteness and poor road networks of their rural areas.

The next question which is question 14 which is whether they get respect as result of engaging in IGAs. The following answers came from some of the participants as follows:

“They listen to us now in meetings”

“We get respect now”

“When it comes to issues of land and finance, we get little respect”

This is an indication that as members of community who have income and are visibly seen to be commanding some finances, they then get respect. It makes one to think that “money is power” and is a means by which to command power.

Question 15 is asking if they the respondents were member of other organisations besides TEWPA. A unanimous answer was that they members of NAADS because agricultural assistance.

Question 16 asks whether they got help from their families as they engaged in the IGAs. Five of the respondents unanimously said that their children supported them.

Question 17 put the question about respondents can do now that they could not do before. The following are some of varied responses were given:

“I have improved my personal economy, have travelled, and engage in business now”

“I am able to eat better, buy households items, educate my children, and improve my personal economy”

“My personal status has improved, I know my rights, I have become more assertive, I have better hope due to my good health, and I engage in business”.

This indicates a satisfaction to some good extend for the IGAs these respondents have been engaged in.

The last but not the least question 18 which asks in which ways working as a group has helped them overcome challenges they have been face with. The following varied answers were given by the respondents in this focus group:

“We have supported each other as one fraternal group”

“We advice each on how to help each other or assist each other”

“We plan together to overcome challenges”

“We rally together to tackle issues and raise one voice”.

“Since we have better knowledge of each other, it has made it easier for us to pool funds or resources together to help each other”.

These responses summarised the relationship members in TEWPA Tubur branch have with each other.

The respondents in the focus group had a question for me as the interviewer and it was as follows: “Now that you have come to see us, known our problems, how then can you help us?”

#### **4.8.2 The Usuk Focus Group**

The Usuk TEWPA branch had also 10 members who participated in the focus group discussion. The chairperson of the branch was also its leader. The questions asked were similar to the question from the interview guide.

Question 7 asks how the respondents joined TEWPA. A unanimous answer was given:

“We were first mobilized by TEWPA through our local chairperson”.

The chairperson gave a short background on how they were mobilised. She was involved in mobilising women in the village to join the organization when TEWPA came to their village. Many of the women who joined were afflicted with the HIV virus. The others in the group confirmed that that was so.

Question 8 asks the reason why respondents joined TEWPA. Some of the respondents gave the following answers:

“I joined because of group support”.

“I joined because I thought I could get some assistance for my health situation”.

“As for me, I joined because I saw I had a chance to learn new skills and may be make my own money”.

“To get peace of mind and rest from problems I faced as a HIV positive woman”

These answers, where other respondents had similar reasons, indicated a general expectation of personal improvements.

The next question, question 9 asks what IGAs respondents engaged in. The following responses were given by the respondents:

“I engage in business selling bread, Omena (small type of fish) and Agaria fish”.



“I grow and sell vegetables. I also do “kitchen gardening” which is the growing of vegetables for nutrition purpose because of our health, and be sold also. I also grow cassava for commercial use”.

“We raise chicken in turn lays eggs and sold to raise money for the group. Their chicks hatched are sold further to other members as well. They are sold for 5 000 (UGS) each”.

“We also stage drama, dancing, and music. We have not started earning money from it yet”.

“We are involved in revolving funds and when my turn comes, I use the money for business in buying and selling food-staffs”.

“We rear goats too. This has given me money to solve my other problems”.

From the responses given by the participants, there was indication that this group has many activities from which to choose and engage themselves in putting other constraints aside like land problems on which to cultivate.

On question 10 from the interview guide, the question asks why it was important for them to engage in these IGAs. Varied responses were given. Below are some of those responses:

“I had to get some money to pay for my children’s school fees and to feed my family”.

“My son and daughter had to go to school, so I had to participate in the IGAs to find money for paying their fees”.

“I had many problems and problems with my health being HIV positive. Because of it, I was stigmatized. So this was a chance for me to make a headway after suffering for a long time”.

A “mixed bag” of these reasons reflected also the reasons others in the group had to say about it.

Question 11 asks whether the IGA income given enough money. There was a unanimous answer which was:

“We get some income, but it is not enough to cater for all our needs”.

This response indicate that probably more has to be done to get enough income. “Enough income” is also relative because each ones’ needs are not the same.

Question 12 asks participants whether the income from the IGA projects has improved their living conditions, (for example, education of your children, better nutrition and therefore health, reduced domestic violence. The following answers were given:

“From the income I got, I have managed to pay for one of my son’s school fees. The second son has just sat for his senior six exams. I have to think about his further studies”.

“I used part of the income I got to send my son and daughter to school. I used part of my money for the marriage of my three other children”.

“From the money I got from selling four goats, I used money from one goat to pay for my son’s school fees”.

“I got income from selling some of my goats and from my cassava business. I used some that money for marriage”.

These answers give clear indication that the participants value their children’s education as well as their marriages as the social practice may dictate. None the less, it does not mean that not saying whether their health and domestic violence has equally improved will mean that they are worse off in those areas. On the contrary, it may be fairing well in those too areas and that is why none mentioned it as an issue.

Question thirteen is on the challenges women engaged in IGAs face. Here also a unanimous answer was given as follows:

“TEWPA has not assisted us for some time now but instead connected us to Action Fund, International HIV/AIDS Alliance, National Community for Women Living with HIV/AIDS in Uganda (NACWOLA), and LWF for more assistance. LWF, for example, provide us with cassava and potato cuttings, tomato seeds, and construct pit latrines for members”.

“We need adult education”.

“Others who are not HIV positive want to join”.

“We need more funds to manage our projects”.

“Late coming to meetings is another problem”

“We started only last year in August with IGAs”.

These responses are slightly different from what individual interviews revealed. As a group, the participants were looking at different challenging issues differently.

In the same grain question 14 asks the question whether participants get respect as result of engaging in IGAs. The following answers came from participants in the focus group:

“They listen to us now in public meetings”

“The public has changed in attitude and more positive from the public”

“I have sometimes had bad experiences because of stigma”.

Question 15 is asking if the respondents were also member of other organisations besides TEWPA. Responses from participants were that:

“We are members of Action Fund, International HIV/AIDS Alliance, NACWOLA), and LWF. We were connected by TEWPA to these organizations”.

This is a case were TEWPA finds an alternative to fund and provide for the needs of its members using other willing organisations. It is an interesting development because usually TEWPA have to solicit funds from those organisations and redistribute it to their branches.

Question 16 asks whether they got help from their families as they engaged in the IGAs.

There unanimous answers were they participants responded saying:

“ our families did supported us in most cases”.

Question 17 put the question about what important activities or things respondents could do now that they could not do before. The following are some of varied responses were given:

“I can send my children to school now”.

“I am able to buy enough food and provide for my good health when I am sick”.

“I can now make my own money which I use for improving our family situation”.

This indicates substantial satisfaction to being involved in the IGAs and that there are dividends for participating in the IGAs.

Lastly, question 18 asks in which ways working as a group has helped them overcome challenges they have been face with. The following varied answers were given by the respondents in this focus group:

“It has helped us to overcome stigma”

“It has given courage to the group members to carry”

“It has given us moral support”

The responses given above confirms that something has happened to the participants who are TEWPA members in Usuk branch.

The respondents in the focus group had a question for me as the interviewer and asked as follows:

“Can we be helped to go to school?”

#### **4.8.3 Interviews with Non-Members**

During the interviews in TEWPA Usuk branch in Katakwi district, I met a young lady who was not a member. She was 18 years old and a student in primary school level. I posed the following questions to her:

Are you a member of TEWPA? Answer: “No”

Did you hear or know anything about TEWPA from before? Answer: “Yes. I knew about the organisation from school and from my mother”.

Have you thought about joining TEWPA in the future? Answer: “I am not sure”

Do you engage in any activity in any other organisation? Answer: “Yes. In Right to Play – they advocate for children’s right to play”.

I also interviewed two men to hear what they had to say about women who are engaged in IGAs in TEWPA. The following were their answers as seen below. The first man, I will call him Mr. X, was asked:

What do you think of women who have joined and are engaged in IGAs in TEWPA?

Answer: “It’s a good thing because women will overcome poverty. It is easy to advocate through women and address women with HIV”.

Do you encourage women to participate and engage in TEWPA IGAs? Answer: “Yes, because it is a very positive activity. The incomes they get improve home economy and are able to buy food, share responsibility of educating the children, and the children’s needs are taken of”.

The second man, and a husband to one of the members of TEWPA, was also interviewed. I will call him Mr. Y. The similar questions were asked follows:

What do you think of women who have joined and are engaged in IGAs in TEWPA?

Answer: “Very positive because their income helps to alleviate economic pressures at home. It helps also with buying school books for the children to go to school. And it also helps with other economic pressures at home. We built a new house out of that money!”

Do you encourage women to participate and engage in TEWPA IGAs? Answer: “Yes, definitely. It is very helpful to get women engaged in IGAs”.

The responses from these non-members, especially the men, show at least that there were some benefits in women engaging in IGAs.

#### **4.8.4 Interviews with The Head office TEWPA Chairperson**

I got the opportunity to talk to the Chairperson of TEWPA at their head office in Soroti and got the answers to questions that subsequently follow below.

Why was it important for TEWPA to start this organisation to assist women in rural Teso to engage in income-generating projects?

Answer: “We started TEWPA 2001 when we saw that men could not manage to solve the conflict that the Karamojong perpetuated by massive raiding of our cattle and also UPA started against the present government and to prevent cattle from being raided by the Karamojongs. Even before the LRA came, we as women called for group action and started the process of conflict resolution to resolve the problems of cattle-raiding and killings that were going on at that time. We had to meet and hold talks between the Karamojong elders and us. This process was well under when the LRA suddenly appeared rendering all our efforts useless when they invaded us. We were at the same time trying to consolidate peace by convincing our men in the bush to stop fighting. To be able to do this monumental task in form of conflict resolution, we trained five-hundred women in conflict resolution skills and as peace animators. I was personally involved in this process as the suffering of the families especially of women was a deep wound in my heart”.

What challenges did you meet in recruiting rural women to participate in the projects?

Answer: “The process of recruiting and mobilising women was not so difficult because women leaders around our region helped to identify capable women for training who would later do the same in their rural areas. Because of this training some later joined politics. However we experienced challenges in providing transport for these women when trying to carry out these tasks as peace negotiators, conflict resolvers or as peace animators. We had challenges from the political establishment about what we were trying to do. Further, the more serious challenges was playing the role as a house mother and wife at home and combining it with our responsibilities as conflict resolvers or negotiators was very trying. It was not easy for our husbands to understand what we were doing out there when we were supposed to be at home doing household chores. There was a conflict of interest. Some of us were lucky to get support from our husbands to carry on with these tasks”.

“Later, when the conflict situation had subsided, we started to look into the post-conflict situation we were in. We had to change our priorities. That is why we started among our objectives to start other projects which IGAs came as one of the most important activities because it would lead to income being generated. We

had also skills training some which were related to IGAs, in advocacy, learning about human rights, and others”.

What challenges have you faced in running TEWPA as an organization?

Answers: “We started out activity as TEWPA under a tree. But later with some funds from well-wishers, we got a room to carry on our meetings and plotting plans for our activities. We have had problems with accommodation especially when gather many members from our different branches into one location. We also lack enough staff members to coordinate the activities of TEWPA and her branches. We still have logistical problems especially transport. There are also frustrations our members experience when things do not work out well. Poverty is another problem especially for those who just start. But there has been of course progress and growth, but not all experience it at the same time. We have problems of space. Where we are now is small for us. We need a bigger place but we are not able to rent a bigger place because funds limit us to it. Besides, rental costs keep hiking every year. Our biggest challenge is funding. Not all our branches get enough funding from us with some of their bigger projects for self-sustenance”.

As the management of TEWPA, what is being done today that was previously different to improve on rural women’s engagement in income-generating activities?

Answer.: “We started to give them basic training and skills training in some of the activities that they were engaged in. W started to give training in human rights, government knowledge and it functions, health awareness, book-keeping, and even allow their leaders to attend seminars and training in other regions as well as travel to other countries attend events there. We also connected our branches directly to other NGOs that could help them with specific funding in specific areas without going through us directly, for example Action Fund”.

What are your future plans to improve your ability, as an organisation, to assist or help rural women to generate income?

Answer: “We need to improve and facilitate more training skills, start exchange programmes with other regions and as well internationally to improve our members’ output and have better control over what they do in their IGAs. This

skills can be areas of agriculture, book-keeping or accounting, business skills, animal health, and management skills. But also political and rights awareness”.

How do you fund your organisation?

Answer: “We depend almost entirely on funding from other organisations. But branch members do try to pool money from their individual efforts, an example being revolving funds account. They also generate income from their activities and pool it for their general use by members especially in emergency situations. Any of the members become acutely sick since many are also HIV positive”.

#### **4.8.5 Conclusion**

These tables and narratives summarises this chapter with responses from the respondents individually and in focus groups. The discussion of these is carried out in the following chapter.



## **Chapter 5**

### **5 Discussion and Analysis of the Results**

This chapter is the most significant part of the research study where analysis and understanding of data gathered is made clearer. It is the presentation and discussion of field findings of the research study. These findings are presented in tune with the main topics drawn from objectives the objectives of the study. Thus, a closer examination of these main objectives which will specifically look at three main areas of study to show ways in which TEWPA organization can contribute towards improving the status of women and how instrumental they can be towards achieving this goal. These areas of study are how income generating strategies can improve women's overall status and contribute towards an overall development process, determine which factors that is behind their collective strengths and organizational capacities to change their condition, and to examine and analyse their gains and challenges in an attempt to strengthen further their existence.

The first theme of the study examines the strategies the women organisation, TEWPA, put in place to improve the impoverished status of women had in the post-conflict stage in Teso sub-region. It is true that women and children were the main casualties during and after the conflict as a result of the conflict already enumerated earlier in this thesis paper which was reason. Going into the field of study revealed what effects conflict can leave behind in its wake. It was clear that the region that I once knew had been transformed into a neglected area of the desolate. It was also clear right from Soroti town down to the rural settings of the region that it had been neglected over the years during and post-conflict stages. Meeting the women in the field in their rural settings revealed a determined group that had as its goal to fight for survival and transformation for a better life. That is to attaining a better life quality and status in their communities. The Co-ordinator of TEWPA had earlier explained that by visiting the women groups in their rural setting, the facts would speak for themselves. Before the incursion of the LRA into Teso sub-region, TEWPA had began to train women in skills of conflict resolution or managing conflict. Due to the long-running conflict between the Karamojong and the Iteso involving cattle-rustling or cattle raids from Iteso by the Karamojong warriors, many atrocities were committed. Thus, TEWPA contacted the Karamojong elders to try to meet and resolve long-standing differences since the Iteso men had failed in this direction. It was on the onset of this process that the LRA made an incursion in Teso Region in June 2003 (RLP 2008). This attempt to find peace with the Karamojongs

failed due to the appearance of the LRA in the region when an ongoing peace process was in progress. It was until after the Arrow Boys flushed out the LRA that relative peace and calm came back to Teso Region. The skills that were acquired in conflict resolution were mostly then used to mediate domestic conflicts and other forms of violence or conflict such as family feuds in the post-conflict period to date. Whatever other skills acquired during the conflict period, had to be adapted into the new situation in the post-conflict period. These skills are now very useful in assisting members who still have violent husbands and also neighbours who may not like them because of their HIV/AIDS status or in land feuds. And it is in the 'new situation' that the idea of IGA came to exist. As explained earlier, the women's situation was a hopeless and a dejected one as the result of the conflict that took place earlier in the region. Most, if not all, were very poor and dependant on hand-outs for survival. TEWPA's efforts to inject new ways to overcome the poverty situation for many rural women were living in, it had to operationalize its programmes into that of economic vibrancy and development. This was a welcome change for the women, and most of all those who were HIV victims. Most of the women, who got infected with HIV virus, were raped earlier by the marauding LRA combatants who had made an incursion into Teso sub-region with aim of recruiting the Iteso people into their movement. The TEWPA came to them and gave them hope and meaning in life. This meaning of life was found in IGAs, one of the main activities TEWPA focussed on. This was the dawn of recruitment of many women into TEWPA women groups with the advent of peace.

Subsequently in the interview process, the interview question related to the first research question which explore to find what opportunities did the rural women had to improve their possible income strategies that helped them overcome their post-conflict poverty situation.

The second objective of the study takes a closer look at what factors that is behind the collective strengths and what organisational capacities they have for change in their situation. Under this area of study, the factors that brought these women together will be examined. The fact that they realised and recognised that they were confronted with similar difficulties and agreed to organise themselves to tackle these issues, that have been their source of their strength. By organising themselves, they were able to fathom what capacities they had in dealing with these common issues. They also recognised that they had their limitations in dealing with issues. One of their limitations was of course their educational level. The capacity they basically had was the energy and the desire to overcome poverty. This instilled

the will and the objective focusing on overcoming what confronted them. Secondly, as the interviews revealed, most of the members of these women groups under TEWPA were HIV/AIDs infected. But by first acknowledging openly their HIV status and showing desire to overcome the stigma and the disadvantaged environment they lived in, these women saw the opportunity to improving their life quality and that of their children. TEWPA being ahead with organisational skills gained over the years of organising women to resolve conflicts between them and the neighbours the Karimojong, managed to set up women groups together and recognise their potentials which were then put to good use. TEWPA injected funds to give a helping to jump-start activities that would lead to self-sufficiency for their members. It was clear that living in the rural areas gave the advantage of having some knowledge or practice of animal husbandry and agriculture. These capacities were present since many of them practiced these activities at subsistence level. These capacities needed funds to stimulate its being put to a even better use. And that was what TEWPA did.

Therefore, in addressing this part of thesis object, the interview questions that addressed part of inquiry at the possible explanations towards the this line where to highlight.

The last but not the least objective by all means was to examine and analyse the women's gains and challenges in an attempt to suggest ways of further strengthening their existence. One of the factors that dominated in the interviews carried out in this research study was the challenging issues that TEWPA faced at organisational and individual levels. At the backdrop of this, is what the women have gained collectively and individually as result of their engagement in IGA. It also seeks to look at the different processes of change and peace activities in the new post-conflict situation. The ability for these women groups to overcome the challenges they have been faced with can determine how successful they could be in realising their dream of empowerment. This 'dream' of empowerment can only be recognized through indicators that would show gain or loss in involvement in IGAs, and such indicators as health, income, wealth, respect or support, domestic violence, purchasing power, living conditions, peace of mind, etc. During the interviews carried out in the regions visited, the sense of engagement could be noticed and that there were signs of optimism in being involved despite the problems and/or challenges faced by them.

## **5.1 The Sub-Regions – Background**

Teso Region has six sub-regions or Districts. They are Soroti, Katakwi, Amuria, Kumi, Bukedea, and Kaberamaido districts. In Soroti district, interviews took place in Odudui, a sub-county, where three members of the women's group of fifteen were interviewed. This branch of TEWPA women's group was the only one among the four that none of the members interviewed had HIV as a health status. The interview took place at the residence of the chairperson. It was clear from observing the surrounding areas that the chairperson was engaged in both animal husbandry which included rearing cows, goats, and poultry as well as growing both subsistence and cash crops.

In Usuk sub-county in Katakwi District, the interview took place in an open air gathering under an Mvule (*milicia excelsa*) tree that gives a cool shelter for many village meetings in Uganda. Although the number that was required for the interview was about ten respondents, more than forty turned up. It was then possible to carry out both individual interviews as well as focus group interviews with such a number present. The TEWPA branch here has about fifty members. It was, to the researcher, a clear sign of how engaged the women in this area were in IGAs and the desire to change their life situation.

Orunga, a sub-county found in Amuria District, was the third place where respondents were interviewed for this research study. The Orunga branch has recorded and boasts of three hundred and ninety members of which forty-five have been direct beneficiaries. This group has ambitions and wants implement many projects as the interviews revealed. They get a lot of their funding channeled from Action Fund (AF) through TEWPA's recommendations. There is a lot of energy in this branch group.

Lastly, another TEWPA group branch found in Tubur, a sub-county in Kaberamaido District. Among the branch groups that were interviewed, Tubur group faced more challenges than usual. They have forty-five registered members and who all contribute to their revolving funds or village bank as they would like to call it. It was also clear that the chairperson had a very strong personality and also had overwhelming influence over the members. Talking to them even in the group interview revealed a stigma and a most wanting mistreatment the group had previously experienced and how much they had endured to be where they are today. It does not mean that the other groups underwent lesser ordeals than them. It is only that theirs was more profound because of their HIV/AIDS status.

## 5.2 A Closer Look at the Themes

### 5.2.1 The first Theme

The first research question is linked to the first objective of this thesis. In realising the need for rural women to overcome their plight, TEWPA came with strategies that could pull women out of their plight. These strategies were activities that could be associated with aim of generating income and learning skills which could be in turn used to create new inroads into improving income-generating and other areas like entrepreneurship. Subsequently strategies had to be adapted had involve mobilisation of affected and interested women into the fray. From the table 4 in the interview process, the interview question related to the first research question which is explore to find what opportunities did the rural women had to improve their possible income strategies that helped them overcome their post-conflict poverty situation.

What opportunities did the rural women have to improve their income strategies and how such efforts contribute to development in a post-conflict situation. Most of the women cited being mobilized into TEPWA. This also can be seen in the light of the theories of collective action and social movements (refer to chapter 2: 2.2.2) where SM is refers to peoples' organised collective endeavours to solve social problems (Zald *et tal* 2000) or CA's theory referring to it as people's ability to cooperate in achieving a common goal (Svendsen and Svendsen 2004). It simply implies that there has been common interests that brought these different women together. This brings one to the nest question on reasons to explain joining the TEWPA. From the results interview (refer to table 4.3), it is clear that many wanted to come together because of their HIV positive status. The need to come together is explained by the fact that many of the women faced a stigma that prevented them from functioning normally in the society because of their HIV status, thus the need to find exist strategies from their plight. Equally important was the need to improve on their economic status. Because of their HIV status, meant they had to have healthy food to eat, and that meant some form of income that cater for it. Thus, the strategies offered by the opportunity to engage in IGAs were too tempting. A surprising fact in the interview indicated that most women did not put economic reason *per se* as the reason for joining TEWPA. But it is clear that the revolving fund is one way of catering for the economic need of each member. So the biggest need was still economic in nature, but equally is the moral or emotional needs, that is coming together

to comfort one another in sisterhood. Overall, it is poverty that in fact that is the basic rallying factor because it affected everyone. The UN refers to poverty as the deprivation of well-being. This is the fact many faced here (refer to chapter 2:2.2.1).

Looking at the paths that were followed engaging in the actual IGAs, I see that the some activities were more favoured than others. This has to do with the cultural practices of respondents. Cultivation and cattle keeping are predominant activities in this region. As explained in chapter four (4.2.2), it was activities that the respondents were more familiar with that were also the most popular or most practiced. This can be explained in that as for cattle, it has been the pride of a family to have cattle. This has been the practice in time memorial. But goats and chicken are easier to raise and sell off also. Thus these were the income strategies that were most practiced. One would have expected more engaged in entrepreneurship, but 11 in total is not bad either. This could a more beneficial income strategy that could be pursued for a even better return on investment. One respondent that impressed me was one who was first and foremost illiterate, but that did not hinder her from becoming a formidable business woman. She learnt book-keeping as a skill in one of the other activities TEWPA offers. She engages in several business strategies which included brewing beer, large-scale cultivation, animal husbandry, and buying and selling fish. She employs five permanent workers and hires many others whenever the need arises. She lived by example.

### **5.2.2 The Second Theme**

By looking at the factors that are behind the collective strengths and what organisational capacities they have for change in their situation means looking at the barriers and challenges that have either enabled or disabled opportunities to bring together a collective approach to solving issues. What collective approaches could, under the circumstances women found themselves in, help them overcome hurdles that hinder them from achieving their goals? Well, people's ability to cooperate in achieving a common goal or goals comes in handy. This the social capital people have in them which they use to overcome their problems. In the interviews, most respondents clearly indicated that they joined because they wanted to support one another. This is their collective strength. These collective strengths in turn, stimulate their capacities to handle challenges which they easily overcome due to their collectivity. It should be reminded that the thought that there is a rewards at the end and that such opportunities do not knock on the door every other day has made these women more resilient and determined through thick and thin. In table 4.3, it clearly indicates that one of the reasons that stood high

on the reasons for joining the TEWPA was to share ideas, ideas which in actual fact can be seen as their capacities to deal with the challenges that come their way.

But the women had other reasons also to raise the ability to deal with and see through the strategies they set out to achieve in terms of greater economic independence, development, and improve their status economically, politically, and socially. Most of the women's HIV positive status put them as the lowest of the low because first they were raped and usually blamed for being raped, and they are also last to be served, and never allowed to own land because, one respondent put it, they were soon dying and why would they want land for. Further, they were never given any credit first because the women, worse still because of their health status. So by being able to overcome their disadvantages, they to find within them the capacity to use the few opportunities they had to engage in IGAs to gain some economic benefits which would then be used to alleviate their plight. The chairlady of one of the TEWPA branches said that when they first got allocated funds for their activities in millions of Uganda shillings, the manager of the local bank branch did not want them to open an account there. Instead the bank wanted to take the money from them because they were HIV positive and would soon die. So they did not need all that money. They also blamed the women's group for their not getting enough money and other help and aid because they who were already dying were using up all the people's share in their village! These also be looked at under the challenges paragraph. These are issues which Monsen argues that gender roles have been assigned to women and as such femininity and masculinity seen in everything one does (Monsen 2004). But with the income for women, these division becomes thin and the change it effects depends from where you come from says Monsen (2004). In Uganda it is almost black and white. WID, WAD), and GAD though used in different periods, to uplift women's development activities their disadvantaged position of poverty, but progress depends from where come from. Women in Uganda still a way to go to be empowered. Therefore, they need support which the government of Uganda can deal with by not only putting the right policies in place, but also implementing the ones that have been produced real and practical terms. Poverty still looms over the rural women. But again looking at the capacities women have, it is just possible to get the upward curve. This is very true for the TEWPA women. Poverty eradication and interventions or strategies, if put in place, can help these women betterment in their lives in all the aspects mentioned in this thesis.

I believe that the most significant explanation for the collective strength and display of organisational skills is found in TEWPA itself. TEWPA was already on the war path long before these branches were formed. They had accumulated experiences over the years as they were engaged in conflict resolution exercise all over the sub-region. So organising came naturally for them. Thus, the mobilisation efforts were easier to manage and the sense of direction was much easier. It also suffices to say that TEWPA leaders knew which capacities to exploit because one respondent said they easily picked up women they noticed with leadership qualities to lead some of their branches in the rural areas. So they knew where to look.

### **5.2.3 The Third Theme**

The next last two objectives that raise women's gains and what challenges they have met in the attempt cement and give strength their continuity. One of the factors that dominated in the interviews carried out in this research study was the challenging issues that TEWPA faced at organisational and individual levels. At the backdrop of this, is what the women have gained collectively and individually as result of their engagement in IGA. In terms of gains, the respondents who asked about what their gains have indicated that they had improved on the income, shown better respect by their family members and community, and better access to medical treatment. Further, they also enjoyed better and healthier food and had improved on their living conditions. This they could tell because they had better purchasing power than before. They could afford to buy more than before. It is interesting to note that there were fewer from family members who supported these women than those who showed respect. Many also benefited from accessing training for skills more knowledge-based like learning about human rights. Another point to note is the fact that not a substantial number of respondents indicated they experienced reduced domestic violence, and more surprising when only one indicated that she was still experiencing domestic violence. Overall, contrary to the view that domestic violence could be on the increase, in cases where there is economic independence for the woman, domestic violence tended to decrease, one could safely say as evidenced here. Earlier, TEWPA had said that one of their difficult moments was when domestic violence was rampant. As again as the saying goes, money is power. But still there are barriers in certain areas where women cannot access even when they have a lot of money.



What challenges are being faced by both the TEWPA and the rural Teso women in achieving their objective? Transport was the most challenging factor most of the women faced due to the underdeveloped road networks in areas where they are placed. There are few cars that go to those areas, and transport means a lot needs that is not only for medical reason when going to the health centers or hospitals, but also transporting their produce to the market. This includes also going to meetings and going out to monitor activities they are engaged in. This is followed by the lack of funds to finance their activities which severely makes it difficult sometimes to engage in IGAs. Another significant factor is medical treatment mostly for their condition. This brings to mind what could be reason why in Odudui, none of the respondents were not infected by HIV. It is significant here to say that Odudui is within the precinct of Soroti town, therefore shielded since the national army was around these areas. The conflict did not have an adverse effect as it did in the other Teso districts since they lay in the periphery of Soroti and further away from the centre. This explains why many women here escaped atrocities that afflicted most of their sisters in other areas of the sub-region.

This also introduces another aspect of the prevalence of HIV/AIDS in Uganda. Although Uganda had led in fight and reversing the trend of HIV/AIDS infection which had reduced from about 18 percent in 1992 to 6 percent in 2000, is now on the increase (MDG 2010). This explained as due to population increase and more risky behaviour among the young especially between the ages of 15 and 19 years of age. About 1.2 million people are said to be infected with HIV today (MDG 2010). These are all challenges even for TEWPA members. Monsen (2004) argues that WID treated women as a homogenous group but it hoped that that GAD can overturn the table since it also advocates for same opportunity as men for access to resources and same treatment irrespective of the social differences we may have in our societies. Uganda's social fabric is woven tightly around traditional values with the support of the Church and blind support by government policies that sound reasonable on paper but never put practice.

It would suffice to say that the gains made by the TEWPA women in their engagement in IGAs has acted as for other women to join seeing the benefits gained by those that are members. One respondent said that many women who earlier did not want to mix with them but on seeing the gains of those who joined TEWPA want to join too. Most of the TEWPA in the area were HIV positive. No one woman who considered herself HIV negative wanted to be seen with these women lest others say or rumor that they could be HIV positive. Material

gains has made these other group women now think twice about joining TEWPA. But the TEWPA members sees it as a challenge because they have to admit so many people whose sole intention is gain materially from their activities. Whereas for them who are members joined because of the other issues related to their status other than economic grounds.

This brings in another experience I had out in the field when I was asked about what I would do for the women's group since I understand their plight after the interview. To me it was indication that the interview was granted with the expectation that I would give something monetary to them. This indicated to me that the dependency created as a result of many years of receiving handouts due to lack of food and other needs, has subjected people into a one-way traffic high where people are conditioned to thinking about free gifts. My answer was clear. I had not come to give them any money or hand out anything to them. I had made it clear before the interviews commenced why I was there and also made clear I had nothing to give them in return other their cooperation. That leads to another question whether NGO activities really help or harm people who are receiving support. A quick example is what I learned while in the field and talking to people around especially one Catholic priest. Many men had lost their main livelihood source, which cattle, so were rendered useless because they could not do anything else. Women came up and met the challenges to see their families through as they were more engaged in subsistence-farming. Men usually ploughed the land, while women planted and weeded these crops. Many were sitting idle and even did not want to cultivate because they had lost their cattle. Instead many waited for free hand outs of food to be given to them. They could not move and stagnant and were living in their past. This was happening in these times of peace in a post-conflict situation. So it could be claimed that dependency has rendered many uselessly dependent on hand-outs and a line should be drawn where hand-outs end and where self-help comes starts.

## **Chapter Six**

### **6.0 Conclusion**

In a conclusive summary, this thesis was to examine if IGAs and social mobilisation among rural women has led to greater economic independence, development, and improved status. These were to be studied by taking a closer look at the objectives and research questions to the study. Each chapter has offered a contributing study to the overall study. The introduction gave a background of the country where study took place, touching on historical background and showing the launching pad that put the wheels of mobilisation through SM and SA resulting in collective action or decision for TEWPA to address the plight of women who bore the scourge of war. I presented a conceptual and theoretical framework within which I sought to understand the phenomenon I was studying. The methodological part in chapter three guided how I was to collect data, and in chapter four I presented my findings. Chapter was last chapter where I discussed my findings and made analysis of it.

Women's SAs and SMs are seen to be at a more restricted sphere where women organisations, networks, and involvement of other social network organisations all operate within areas that do not present a competitive activity against men's interests. From the derived responses from the respondents interviewed it is possible to build a scenario that gives answers to the objective of the study in this thesis.

From the distribution given in the tables, it possible to safely say that IGAs and social mobilisation among rural women in Teso sub-region led to greater economic independence, development, and improved status for them economically, socially, and even politically. These has been shown by indicators such as the benefits that have been gained, better living standard, improved purchasing power, better and healthier food form their diet as opposed from before engaging in the IGAs. Further, the gain of respect of family members and the community is also a big indicator especially for the moral of the women.

But equally the downside is a challenge too. By talking to both the TEWPA leadership and the branch chairladies, it was clear that funds would remain the constant challenge for them. The call for other GOs, NGOs and INGOs to help fund these activities show how wanting this situation is. More importantly, there is still social capital, the social movements, and the capacity to deal with the ups and the down side of the TEWPA life. My prediction is that the organization will survive since it has done so for last ten years or so.

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## Appendix 1:

### Interview Guide

Questionnaire Nr.

### Questionnaire

Date \_\_\_\_\_

Location \_\_\_\_\_

Interviewer \_\_\_\_\_

Interviewee \_\_\_\_\_ (Optional)

1. Sex: Female ☐

Male ☐

2. Age

3. Marital Status:

Married ☐

Single ☐

Divorced ☐

Widowed ☐

4. Occupation (position):

5. Level of education:

Primary ☐

Secondary ☐

Tertiary ☐

6. Are you a member of TEWPA?

Yes ☐

No ☐

7. How did you know about TEWPA/Do you know anything about TEWPA?

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8. What were your reasons for joining TEWPA/What were your reasons for NOT joining TEWPA?

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9. What income-generating activity/ies did you engage in?

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10. Why was it important for you to engage in it/them?

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11. Has the income-generating activities given you enough income?

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12. Has the income from the project improved your living conditions, for example, education of your children, nutrition (health), reduced domestic violence, etc?

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13. What challenges are you facing as women engaged in income-generating activities?

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14. Do you get better respect because of your engagement in income-generating activities? How?

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15. Are you a member of any other group(s) besides TWEPA? (i.e. Probe for community engagement, whether the respondent is participating in other additional community programmes).

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16. Do you get any support from your family in your engaging in income-generating activities (both material and non-material e.g. husbands, sisters, brothers, children, friends and other relatives, etc)?

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17. What important activities or things can you do now that previously you could not do (purchasing power, negotiations, education, etc)?

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18. In which ways has working as a group helped overcome challenges you have been faced with?

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Ask if the respondent would like to ask any questions before you end the interview.

## Appendix 2:

### Interview Guide

Questionnaire Nr.

#### Questionnaire

Date \_\_\_\_\_

Location \_\_\_\_\_

Interviewer \_\_\_\_\_

Interviewee \_\_\_\_\_ (Optional)

19.

20. Marital Status:

Married

Single

Divorced

Widow

21. Occupation (position):

\_\_\_\_\_

22. Level of education:

Primary

Secondary

Tertiary

None

23. Why was it important for TEWPA to start this organisation to assist women in rural Teso to engage in income-generating projects?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

24. What challenges did you meet in recruiting rural women to participate in the projects?

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25. What challenges have you faced in running TEWPA as an organization?

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26. As the management of TEWPA, what is being done today that was previously different to improve on rural women's engagement in income-generating activities?

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27. What are your future plans to improve your ability, as organisation, to assist or help rural women to generate income?

11. How do you fund your organisation?